

No 21.

THE WHOLE TREATISE OF THE CASES OF CONSCIENCE.

Distinguished into three Bookes.

Taught and deliuered by M. W. PERKINS
in his Holy-day Lectures, examined by his
owne Briefes, and published for the common good,
by T. Pickering, Bachelour of Diuinitie.

Newly corrected, with the two Tables set
before the first Booke: one, of the Heads and
Number of the Questions propounded and resolved:
another, of the principall Texts of Scripture,
which are either explained, or vindicated from
corrupt interpretation.

Rom. 14. 23.

Whatsoever is not of Faith, is sinne.



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TO THE RIGHT
HONORABLE, EDWARD,
LORD DENNIE, BARON
of WALTAM, &c.



RIGHT HONORABLE

There is no one Doctrine, reuealed in the Word of God, or dispensed by the Prophets and Apostles, of greater vse and consequence in the Life of Man, then is that, which prescribeth a Forme of relieuing and rectifying the Conscience.

The benefit which from hence issueth vnto the Church of God, is vnspokeable.

For first, it serueth to discouer the Cure of the dangerouslest Sore that can be, the *Wound of the Spirit*. Which, how great a Crosse it is, the Wise-man reporteth out of true experience, when hee saith, *That the spirit of a man* Pro. 18. 14. *will sustaine his infirmitie; but a wounded spirit, who can beare it?* And his meaning is, that no outward griefe can fall into the nature of Man, which will not bee with patience endured, to the vtmost, so long as the minde is not troubled or dismayed. But when once the spirit is touched, and the heart (which being well apayed, is the very fountaine of peace to the whole Man) smitten with feare of the wrath of God, for sinne; the griefe is so great, the burthen so intolerable, that it will not by any outward meanes bee eased or asswaged.

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Secondly, it giueth for all particular Cases, speciall and sound direction; whether man be to talke with God, in the immediate performance of the duties of his Seruice; or to conuerse with man, according to the state and condition of his life, in the Family, Church, or Common-wealth. The want of which direction, of what force it is to turne the actions of men, which are good in themselves, to sinnes, in regard of the agents, *S. Paul* affirmeth in that generall Conclusion, *Whatsoever is not of Faith, is sinne*. Wherein he would teach vs, that whatsoever is done or vndertaken by men in this life, whether it concerne the knowledge and worship of God, or any particular dutie to be performed by vertue of their Callings, for the common good, whereof they haue not sufficient warrant and assurance in Conscience, grounded vpon the Word, that it is to be done, or not to be done; to them it is a sinne.

Rom. 14. 23.

Thirdly, it is of all other Doctrine (being rightly vsed) the most comfortable. For it is not founded in the opinions, and variable conceits of men; neither doth it consist of Conclusions and Positions, which are onely probable and coniecturall: (for the Conscience of the doubting or distressed partie can not be established and rectified by them) but it resteth vpon most sufficient and certaine Grounds, collected and drawne out of the very Word of God; which, as it is *mighty in operation, pearcing the heart, and discerning the thoughts and intents thereof*, so it is alone auailable and effectuell to pacifie the minde, and to giue full satisfaction to the Conscience.

Heb. 4. 12.

And as the benefit is great; so the want of this doctrine, together with the true manner of applying the same, is, and hath beene the cause of many and great inconueniences. For euen of those that feare God, and haue receiued to beleue, there be many, who in the time of their distresses, when they haue considered the weight and desert of their sinnes, and withall apprehended the wrath of God, due vnto them; haue beene brought vnto hard exigents, mourning, and wayling, and crying out, as if God had forsaken them, vntill they haue beene relieved by the Spirit of Christ, in the meditation of the Word, and promise of God. But those especially, who haue not beene instructed in the knowledge of the Truth, nor acquainted with the course of Gods dealing with his distressed children, by

Psal. 6. 6. and

22. 1. 2.

Psal. 119. v. 49.

50.

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reason of ignorance and blindness in matters of Religion and pietie; when the Lord hath let loose the cord of their Consciences, and set before their eyes, both the number of their sins committed, and the iust anger of God purchased thereby, what haue they done? surely, despairing of the mercy of God, and their owne saluation, they haue eyther growne to phrensie and madnes, or else sorted vnto themselves fearefull ends, some by hanging, some by drowning, others by embruuing their hands in their owne blood. And if not in regard of griefe and trouble of minde; yet for want of better resolution in particular cases, within the compasse of their generall or personall callings (though otherwise, men indued with some measure of knowledge and obedience) they haue either abused, or else quite relinquished and forsaken their callings, and thereby become scandalous, and offensiuē to others.

Now then, as by these and sundry other instances of prooffe, the matter it selfe appeares to bee of great weight and importance: so it is most meete, that the best and fittest course should be taken, in the teaching and inforcing of the same. In which regard we haue iust cause to challenge the Popish Church; who in their Case-writings haue erred, both in the substance and circumstances of this doctrine, as shall appeare in the sequele.

First, because the dutie of releeuing the Conscience, is by them commended to the sacrificing Priest: which, though according to their owne Canons (a) he would be a man of knowledge, and free from imputation of wickednes; yet oftentimes it fals out that he is either vnlearned, or else wicked and lewd of conuersation, and consequently vnfit for such a purpose.

Secondly, they teach that their Priests appointed to be comforters and releuers of the distressed, are made by Christ himselfe: (b) *Judges of the Cases of Conscience*, hauing in their owne hands a *iudiciary power* and authority, *truely* and *properly* to bind or to loose, to remitte or to retaine sinnes, to open or to shut the kingdome of heauen: Whereas the Scripture vttereth a contrary voice, that Christ onely hath the keyes of *Dauid*, which *properly* and *truely* openeth, and no man can shutt, and *properly* and *truely* shutteth, and no man can open. And the Ministers of God are not called to bee *absolute Iudges* of the Conscience, but onely Messengers and *Embassadors of reconciliation*;

a Decret. de
penit. dist. 6.
c. 1. Caueat spi-
ritualis Iudex,
vt sicut non
commisit cri-
men nequitie,
ita non careat
munere sciencie
b Iudices in
causis peni-
tentium. Bell.
de pen. lib. 3.
c. 1. Concil.
trid. Sess. 14.
can. 9. Prolog.
in Summ. An-
tonin Archie-
pisc Florentini
Marke 1. 10.
Luc. 3. 8.
2 Cor. 5. 20.

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c Theophil.
comment. in
Ioan. 3. 34. &
Hieron. l. 3.
comment. in
Matth. super
verba, Tibi da
be claves.
Isaiah. l. 34.
in Apoc. con-
fessionum.
Summa Ange-
lica. cap. Fides
parag. 6. 7.
Concil. Trid.
sess. 6. cap. 9.

liation; whereupon it followeth, that they cannot bee (c) the authors and givers of remission of sins, but onely the *Ministers* and *Dispensers* of the same.

Thirdly, the Papists in their writings haue scattered here and there, sundry false and erronious Grounds of Doctrine, much preiudiciall to the direction or resolution of the Conscience in time of neede: as namely,

I. That a man in the course of this life, may build himselfe vpon the faith of his teachers; and for his salutation, rest contented with an *implicite* and *vnexpressed* faith. Which doctrine, as it is an onely meane to keepe men in perpetuall blindness and ignorance; so it serueth to no other purpose in the time of temptation, but to plunge the heart of man into the pit of despaire, it being vncapable of comfort, for want of particular knowledge and vnderstanding of the Word and Promise of God.

II. That euery man ought to stand in feare and doubt of the remission and pardon of his sins, and that no man can be assured by the certainty of faith, eyther of the present fauour of God, or of his own saluation. True it is, that in respect of our owne vnworthines and in disposition, we haue iust cause, not onely to doubt and feare, but to despaire and be confounded before the Iudgement seat of God. Yet that a man should not be certainly resolved by faith of the mercy of God, in and for the merit of Christ, is a comfortlesse doctrine to a distressed soule, and contrary vnto the sauing (d) Word of the Gospell, which teacheth, that certainty floweth from the nature of faith, and not doubting.

III. That euery man is bound in conscience vpon paine of damnation, to make speciall confession of his mortall sins, with all the particular circumstances thereof, once euery yeere to his Priest. This position and practice, besides that it hath no warrant of sacred writ, nor yet any ground of Orthodoxe antiquity, for 800. yeeres, more or lesse after Christ: it maketh notably the disturbing of the peace of Conscience, in time of extremity; considering that it is impossible, either to vnderstand or remember all, many being hidden and vnknowne. And the minde beeing in this case informed that forgiuenesse dependeth vpon such an enumeration, may thus be brought into doubt and distrust, and will not be able to rest by faith in the sole mercy of God, that onely soueraigne medicine of the soule. Againe, the grieve of

¶ March. 14. 31.
James 1. 6.
Rom 4. 20.
Concil. Trid.
sess. 14. can. 7.

¶ Mark 19. 12.

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of the minde, doth not alwaies arise from all the finnes that a man hath committed, neither doth the Lord set before the sinners eyes, whatsoeuer euill hath beene done by him; but some one or more particulars. And these are they, that doe lye heauy vpon the heart; and to be eased of them, will be worke enough, though he doth not exhibite vnto the Confessour, a Catalogue of all the rest.

IV. That *some finnes are veniall*, because they are onely besides the Law of God, not against it, and because *(e)* *they binde* *ouer the sinner onely to temporall, and not to eternall punishments.* This conclusion, first, is false; For though it be granted, that some offences are greater, some lesser, some in a higher degree, others in a lower: Againe, that finnes in regard of the euent, being repented of, or in respect of the person sinning, being in Christ, and therefore accounted iust, are pardonable, because they are not imputed to condemnation; yet there is no sinne, of what degree soeuer, which is not *simply*, and *of its selfe mortall*, whether we respect the nature of the sinne, or the measure and proportion of diuine iustice. For in nature it is an *anomie*, that is to say, an aberration from the perfect rule of righteousnesse, and therefore is subiect to the curse, both of temporary and eternall death. It is an offence against the highest Maiestie, and consequently, man standeth by it engaged to euerlasting torment. Secondly, it is a weake and insufficient ground of resolution, to a troubled Conscience. For whereas true and sauing ioy is the daughter of sorrow, and the heart of man cannot be lifted vp, in assurance of Gods fauour, to the apprehension and conceipt of heauenly comforts, vnlesse it be first abased, and by true humiliation, brought to nothing in it selfe; The remembrance of this, that the offence committed is veniall, may in some cases too much enlarge the heart, and giue occasion to presume, when happely there will be reason to the contrary. And if not that, yet in case of falling by infirmity after grace receiued, the mind being forestalled with this erroneous conceipt, that the sinne is lesse, then it is indeede, because, veniall, may in the issue be lesse quieted, and more perplexed.

V. That *a man may satisfie the iustice of God, for the temporall punishment of his sins committed.* To omit the vntruth of this position; How it maketh to the easing of the heart, or the asswaging of

e Peccatum veniale, quod non tollit ordinem ad ultimum finem, unde non meretur poenam eternam, sed temporalem. Iacob. de Graphijs. Decisione aurea. Cas. Consc. l. i. cap. 6.

1 loh. 3. 4.

Concil. Trid. sess. 14. can. 13.

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of the gaiefe of mind in temptation, I appeale to common experience. For when a man, being assured of the pardon of his sins, shall yet consider, that there is something more behind to be done on his part, how can he in probability rely himself wholly vpon Christs satisfaction? How can he reape vnto himselfe from thence any assurance of reconciliation to God, whom he formerly offended? If we may and must doe something in our owne persons, whereby to appease the wrath of God; why hath our Sauour taught vs for our hearts reliefe, wholly and onely to make the Plea of Pardon for our sins? True it is indeed, that Popish Confessours doe teach their penitents, when they feele the wrath of God vpon them for sinne; to stoppe the mouth of Conscience, by performance of a *formall humiliation* and repentance; yea, to offer vnto God some ceremoniall duties in way of Satisfaction. Bnt when sorrow seizeth vpon the soule, and the man falls into temptation, then it will appeare that these directions were not currant; for notwithstanding them, hee may want sound comfort in Gods mercy, and runne into despaire without recouery. And for this cause, vpon experience it hath bene prooued, that euen Papists themselves in the houre of death, haue bin content to renounce their own works, yea the whole body of humane satisfactions, and to cleaue onely to the mercy of God in Christ for their saluation.

By these instances, and many more that might be alleadged to this purpose, it is apparent, vpon how weake and vnstable Grounds the *Case-diuinitie* of the Popish Church standeth; and how indirect a course they take, for the resolution and direction of the troubled Conscience.

Now, by the benefit and abuse of this Doctrine, we see how necessary it is, that in Churches which professe Christian Religion, it should be more taught, and further enlarged then it is. And to this purpose it were to bee wished, that men of knowledge in the Ministry, that haue by the grace of God attained vnto the *Tongue of the learned*, would imploy their paines this way: not onely in searching in the depth of such points as stand in bare speculation, but in annexing thereunto the grounds and conclusions of practice, whereby they might both informe the iudgement, and rectifie the conscience of the hearers. By this meanes it would come to passe, that the poore distressed

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stressed Soule might bee relieved, Pietie and Devotion more practised, the Kingdome of Sinne, Satan and Antichrist weakened and impaired, and the contrarie Kingdome of Christ Iesus more and more established.

What the Author and Contriuier of the Discourse ensuing hath done in this behalfe, it is euident by the whole course of his Writings, that he hath left behind him : all which, as they doe openly shew vnto the World, how great a measure of Knowledge and Vnderstanding, with other endowments both of Nature and Grace, the Lord had enriched him withall, so they doe carry with them the sweet fauour of Pietie and Sanctification, wherewith he approoued his heart vnto God, and his life vnto men. Wherein also, vpon occasion, he hath propounded and explained sundry notable Rules of direction and resolution of the Conscience ; as will appeare to the view of the learned and well-aduised Reader.

To let passe all the rest : this present Treatise giueth very sufficient testimony of his knowledge and dexteritie in that kind ; which could not be attained vnto without great paines, much obseruation, and long experience. A Labour which commendeth it selfe to the Church of God, in two respects principally. One, because his Grounds and Principals are drawne either directly, or by iust consequence, out of the written Word, and so are of greater force to conuince the Conscience, and to giue satisfaction to the Mind, either doubting, or distressed. The other, for that it is deliuered with such perspicuity, and disposed in such order and Methode, as fitteth best for the vnderstanding and memorie of any, whosoeuer shall peruse it.

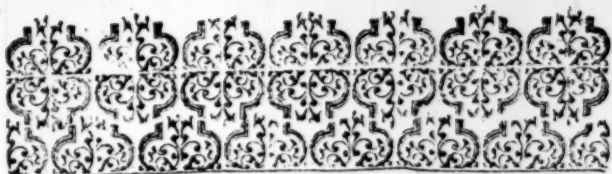
Now this whole Treatise of the Questions, I haue made bold to present vnto your Lordship, and to publish abroad vnto your protection. First, because God, who vouchsafeth speciall fauour to them that honour him, hath adorned your estate with Honour, your person inwardly with many rich graces of his Spirit, and outwardly with the profession and practice of true Religion ; a thing directly confirmed by your vnfaigned loue of the Truth, and continuall fauours to the Teachers of the same, the Ministers and Dispensers of the Gosp^l. Secondly, because as the Author of these Cases was himselfe, in many respects,
bound

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bound vnto your Honor while he liued ; so his Wife and Children, for his sake, haue receiued much kindnesse at your hands since his death : a manifest prooffe of the truth and sincerity of your affections towards him, in the Lord. And in the last place, it was my desire, by setting them forth vnder your name, to giue some testimony of duty to your Honour : presuming, that as you loued the Author, so you will be pleased to patronize the Worke, and fauourably to interpret of the paines and good intention of the publisher. And thus crauing pardon for my boldnesse, I humbly take my leaue, and commend your Lordship to the grace and fauour of God in Christ. From *Emanuel* Colledge in Cambridge.

*Your Honours in all dutie to be
commanded,*

THO. PICKERING.



To the godly and well-affected
Reader whosoeuer.

I Doe now at the length offer vnto thy view
(Christian Reader) the whole Treatise of *Casa-*
Diuinity, so farre as the Author proceeded in
deliuey thereof, before his death. If thou hast
beene longer held in expectation thereof, then
either thy selfe desirest, or was meet, I must
entreat thy fauourable interpretation of my
forbearance; partly, in regard of many priuate
distractions and sundry occurrents wherewith I was detained from
this duty; and partly also in respect of my desire to publish it in such
sort to thy contentment, that it might afterward require no further
filing or forbisbing by secondary Corrections. Wherein, notwithstanding
mine endeuour to the contrary, my hope hath beene in part preiud-
iced, by reason of some faults escaped in the Printing, through want
of carefull attendance of the Presse in my necessary absence. The prin-
cipall I haue noted in a Table before the first Booke; and the other,
of lesser moment, I commend to thy priuate pardon.

Touching the Treatise it selfe, I haue dealt as faithfully as I could,
keeping close to the Preachers owne words, without any materiall ad-
dition, detraction, or amplification. His Method remoues the same
in the body of the discourse, not admitting the least alteration. Onely
it was thought conuenient, to distinguish it into Bookes, according to
the seuerall distinct parts; the Bookes, into Chapters; the Chapters
that were most capable of diuision, into Sections: and my meaning
therein was, to helpe the memory of the Reader, and to avoid Tedu-
ousnesse the Daughter of long-some Discourses.

Now if in the perusing, thou either find any thing amisse, or thy
selfe hardly not fully satisfied in particular; then remember what is the

Let

To the Reader.

Lot of Learned mens Wor^{es} which are Scripta posthuma, (whereof these latter Times haue yeilded many examples) to bee left after a sort, naked and imperf^{ect}, when the Authors themselues are gone, who might haue brought them to perfection. Consider againe, that in regard of the weight of his worthy Argument, it were much better, kindly and thankfully to accept and inioy these labours, howsoever imparted, then by their suppressing to be wholly deprived of such a benefit. And withall rest with me in hope, that as himselfe hath first traced the way, and walked by the bankes of this maine Sea, so others vpon this occasion, will be encouraged to attempt the like course, or at least to enlarge this worke by addition of more particulars. Meane while, not doubting of thy Christian acceptance of my paines for thy good, I commend them to thy loue, thy selfe vnto God and the Word of his grace. Eman. Coll. Nouemb. 28. 1606.

In the Treat.
pag 4.

Thine in Christ Iesus,

Thomas Pickering.



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THE



THE FIRST BOOKE

of the Cases of CONSCIENCE,

Concerning Man, simply

considered in himselfe, without
relation to another.

THE PREFACE,

Declaring the Ground and Order of
the Treatise following.

ISAIAH 50.4.

*The Lord God hath ginen me a Tongue of the Learned, that I should
know to minister a word in due time to him that is wearie.*

IN that part of the Prophecy which goes before, the Holy Ghost sets downe and foretelleth the Calling of the Gentiles, which was to begin at the death of Christ, and from thence to continue vnto this day, and so consequently to the end of the World. In the former Verses of this Chapter, there is mention made of the reiection of the

Iewes: I meane not a generall, but a particular reiection, namely, then, when they were in affliction in the dayes of *Isaiah*. Now in this, and so in all other Prophecies of the like kind, which entreat of this point, Christ himselfe is brought in, speaking in his owne person: and the words of this Chapter, from the beginning to this present Verse, & the rest that follow, are the words of Christ the Mediator.

In the Verses going before, he disputes the case of their reiection; and the summe of the whole disputation is, That either he or they themselves were the cause thereof: but he was not the

the cause, and therefore they themselves, by their sinnes. The reason whereby he proues that they themselves were the cause, is framed in this sort: You Iewes cannot bring any Writing, or Bill of Diuorce, to shew that I reiect you; therefore I appeale euen to your owne Consciences, whether you haue not brought this Iudgement vpon your selues, by your iniquities, *verse 1.* On the other side, the reason why God was not the cause, is, because he for his part called them in great mercie and loue, but when he called, they would not obey, *verse 2.*

Now in the end of the second Verse is contained an answer to a secret reply, that some obstinate Iew might make after this manner: God hath not now the like power, in sauing and deliuering vs, as he hath had in former times; therefore we cannot hope or expect any deliuerance from him: and how then shall we doe in the meane while? To this the Lord himselfe maketh answer, *verse 2, 3, 4.* That his hand is not shortned, nor his power lessened, in regard of greater workes, much lesse in respect of their deliuerance: And though the present affliction which they endured, was great and tedious, yet they were not to be ouer-much dismayed in themselves; but rather to be comforted; because God hath giuen him *the Tongue of the Learned,* to minister a word in season to the weary and distressed: and consequently, that he had power to ease and refresh that their wearinesse and affliction.

In this Text then, there is set downe one principall duty of Christs Prophetickall Office, by allusion to the practices of the Prophets in the Old Testament, especially those which belonged to the Schooles of *Elias* and *Elizeus*, who are here tearmed *the Learned.* And out of the words thereof, one speciall point of Instruction may be gathered, namely, *That there is a certaine Knowledge or Doctrin reuealed in the Word of God, whereby the Consciences of the weak may be reiected and pacified.* I gather it thus: It was one speciall dutie of Christs Prophetickall Office, to giue comfort to the Consciences of those that were distressed; as the Prophet here recordeth. Now as Christ had this power to execute and performe such a duty, so he hath committed the dispensation thereof to the Ministers of the Gospel. For wee may not thinke, that Christ in his owne person ministred and spake words of comfort to the wearie, in the times of the Prophets, because he was not then exhibited in our nature: and yet he.

he did then speake, how? in the persons of the Prophets. So likewise, because Christ now in the new Testament, speakes not vnto the afflicted in his owne proper person, it remaineth therefore, that he performes this great worke in the Ministerie of Pastours and Teachers vpon earth, to whom he hath giuen knowledge and other gifts, to this end and purpose. There must needs therefore be a certaine and infallible doctrine, propounded and taught in the Scriptures, whereby the consciences of men distressed, may be quieted and releued. And this doctrine is not attained vnto by extraordinary reuelation; but must bee drawne out of the written Word of God.

The point therefore to bee handled is, What this doctrine should be? It is not a matter easie and at hand, but full of labour and difficulty: yea very large, like vnto the maine Sea: I will onely (as it were) walke by the bankes of it, and propound the heads of doctrine, that thereby I may, at least, occasion others, to consider and handle the same more at large.

That I may proceed in order: First, I am to say downe certaine Grounds or Preambles, which may giue light and direction to the things that follow: and in the next place, I will propound and answer the maine and principall Questions of Conscience.

CHAP. I.

Of the two First Grounds of Cases, Confession, and the degrees of Goodnes.

THe Grounds or Preambles are especially foure. The first, touching Confession. The second, touching the degree of Goodnes in things & actions. The third, touching the degrees of Sinne. The fourth and last concerning the Subiection and power of conscience. Of these in order.

Sett. 1.

The first Ground is, That in the troubles of conscience, it is meete and conuenient, there should alwaies be vsed a *private Confession*. For James saith, *Confesse your faults one to another, and pray one for another*, thereby signifying that Confession in this

1am. 5.16.

case is to be vsed as a thing most requisite. For in all reason the Physician must first know the disease, before hee can apply the remedy: and the griefe of the heart will not be discerned, vnlesse it be manifested by the confession of the party diseased, and for this cause also in the griefe of conscience, the *scruple*, that is, the thing that troubleth the conscience, must be knowne.

Neuerthelesse in priuate confession, these caueats must bee obserued: First, it must not be vrged, as a thing simply or absolutely necessary, without which there can bee no saluation. Againe, it is not fit that confession should bee of all sins, but onely of the *scruple* it selfe, that is, of that or those sins alone, which doe trouble and molest the conscience. Thirdly, though confession may bee made to any kinde of man, *Confesse one to another*, (saith *Iames*.) yet it is especially to be made to the Prophets and Ministers of the Gospell, For they in likelyhood, of all other men, in respect of their places and gifts, are the fittest and best able to instruct, correct, comfort and informe the weak and wounded conscience. Lastly, the person to whome it is made, must bee a man of trust and fidelity, able and willing to keepe secret things that are reuealed, yea to bury them (as it were) in the graue of obliuion, for *Lowe conereth a multitude of sinne*.

Sect. 2.

The next Ground is touching the degrees of Goodnesse in humane things and actions. Goodnes in things is two-fold: vncreated and created. Vncreated is God himselfe, who neuer had beginning, and who is goodnes it selfe, because his nature is absolutely and perfectly good, and because hee is the author and worker thereof, in all things created. Created goodnesse, is that whereby the creature is made good: and it is nothing else, but the fruit of that goodnesse, that is essentially in God. Now the degrees thereof are these. There is a generall or naturall Goodnes in creatures, and a more speciall or morall Goodnesse.

Generall goodnesse is that, whereby all creatures are accepted and approoued of God, by whom they were both created and ordained. Thus euery creature is good, partly by creation, and partly by ordination. By creation it is, that the substance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drinke, &c. is good, hauing the being thereof from God.

God. Hence also the essentiall properties, quantities, qualities, motions, actions, and inclinations of the creatures, in themselves considered, with all their euent, are good. By the same generall goodnesse also, euen the Diuell himselfe, and his actions, as hee is a substance, and as they are actions, hauing their being from God, are good. Things againe doe take vnto them the condition of Goodnesse, not onely by Creation, but also by Gods Ordination, whereby they are directed and appointed to some certaine vses and ends. Thus the euill Conscience, Hell, and Death are good, because they are ordained of God, for the execution of lustice, howfoeuer in themselves and to vs they be euill.

Besides this generall and naturall goodnesse, there is also a *speciall* or *morall* goodnesse, properly so called: and it is that, which is agreeable to the eternall and vchangeable wisdome of God, reuealed in the Morall Law, wherein it is commanded; and things as they are therein commanded to be done by God, are good *morally*. Now of actions *morally* good, there be two degrees; for they are either good in themselves alone, or good both in themselves and in the dooer. In themselves alone some things be morally good: for example; when a wicked man giues an almes, it is a good worke onely in it selfe, but not good in the dooer, because it is not done in Faith, and from a good Conscience. And so are all the vertues of the Heathen *morally* good in themselves, but they are not good in Heathen men; for in them they are but * *beautifull finnes*. The next degree of * *Splendida* goodnesse is, whereby things and actions are both good in *peccata* themselves, and in the order also. Of this sort, were the praies and almes of *Cornelius* good in themselves, and in him also, because he was a beleuer. Act. 10.

Now, opposite to things and actions morally good or euill, are actions and things of a middle nature, commonly tearmed *Indifferent*, which in themselves being neither good nor euill, may be done or not done, without sinne: In themselves I say, for in their circumstances they are and may be made eyther euill or good. And here we must remember to put a difference betweene conuenience, and inconuenience, which ariseth from the nature of indifferent things. *Conueniencie* is, when a thing or action is so fitted to the circumstances, and the circumstances fitted to it, that thereby it becomes a thing Conuenient.

On the other side, *Inconuenience* is when the thing or action is done in vnmeet circumstances, which bring some hurt or losse to the outward man, or stand not with the decencie; and therefore do make it to be inconuenient. And by this that hath beene said, we may discern when an action is good, euill, indifferent, conuenient, or inconuenient.

CHAP. II.

Of the nature and differences of Sinne.

THe third Ground, is touching the degrees or differences of Sinne. And here we must first of all search what is Sinne properly, what is properly a Sinner.

Sect. I.

1 Iohn 3. 4.

Sinne in his proper nature (as Saint *Iohn* saith) is an *Anomie*, that is, a want of conformitie to the Law of God. For the better vnderstanding whereof, wee must know, that there were in *Adam*, before his fall, three things not to be seuered one from the other; the Substance of his body and soule; the Faculties and powers of his body and soule; and the Image of God, consisting in a straightnesse, and conformitie of all the affections and powers of man to Gods will. Now, when *Adam* falls, and sinnes against God, what is his sinne? Not the want of the two former, (for they both remained) but the very want and absence of the third thing, namely, of conformitie to Gods will. I make it plaine by this resemblance. In a Muscical Instrument there is to be considered, not onely the Instrument it selfe, and the sound of the Instrument, but also the harmonie in the sound. Now the contrarie to harmonie, or the disorder in Musicke, is none of the two former; but the third, namely, the Discord, which is the want or absence of harmonie, which we call *Dis-harmonic*. In the same manner, the sinne of *Adam* is not the absence either of the substance, or of the faculties of the soule and the body, but the want of the third thing before named; and that is, conformitie or correspondencie to the will of God, in regard of obedience. But some may say, The want of conformitie in the powers of the soule, is not sinne
pro-

properly : because in sinne, there must not onely be an absence of goodnesse, but an habit, or presence of euill. I answer, that this very want of conformity, is not onely the absence of goodnesse : but also the habit or presence of euill. For as this want enters in, and is receiued into mans nature, it is properly a want or absence of goodnes, againe after it is receiued into the nature of man, it continues and abides in the powers and faculties thereof, and so carries the name of an habit.

It may be said againe that lust and concupiscence, that is, Originall sinne, drawes the heart away from the seruice of God, and entices it to euill. Now to entice or draw away, is an action, and this action cannot proceed of a meere priuation or want. *Ans.* We must consider Originall sinne two waies : first ioyntly with the thing or subiect, in which it is : secondly, by it selfe in his owne nature. If we consider it with his subiect, it is an euill inclination or action, but if we consider it simply in its owne nature, it is no inclination, or action, but a want. And the like consideration is to be had of actuall sinne. For example : In murder are two things : one is, the action of moouing the body, and of holding vp the weapon, &c. which is no sinne properly, if it be considered as an action : because euery action comes from God, who is the first cause of all things and actions. Againe, in murder there is a second thing, namely, killing, or slaying of the man, which is the disorder or aberration in the action, whereby it is disposed to a wrong use and end : and thus the action is a sinne, namely, in respect it wants conformity to the will of God. The nature then of the sin lies not in the action, but in the manner of doing the action : and Sin properly is *nothing formally subsisting, or existing* (for then God should be the author of it, in as much as he is the Creator and ordainer of euery thing and action,) but it is an *ataxie*, or absence of goodnesse and vp-rightnes, in the thing that subsisteth. Whereupon it is well and truly said in Schooles, *In sin there is nothing positive* : but it is a want of that which ought to bee, or subsist, partly in the nature of man, and partly in the actions of nature. Thus wee see what sinne is. In peccato nihil positium.

Sect. 2.

1. Culpa.

2. Reatus.

3. Poena.

The second thing to be considered, is, what is a sinner properly? For the knowledge hereof, wee must consider in euery sin foure things: first the *fault*, whereby God is offended; then the *guilt*, whereby the conscience is bound ouer vnto punishment; thirdly, the *punishment* it selfe, which is eternall death. Of these three, not the guilt or punishment, but the fault or offence makes a man a sinner.

4. Macula.

Howbeit, heere is a further difficulty. When a man hath committed some offence, and the said offence is done and past, it may bee some twentie or thirty yeeres; yet the party offending doth not therefore cease to bee a sinner. Now then I demand, What is the very thing for which hee is named and tearmed still a sinner in the time present, the offence being past? The answer is, that euery actuall sinne, beside the three former, must be considered with a fourth thing, to wit, a certaine *staine* or *blot*, which it imprints and leaues in the offender, as a fruit; and that is an inclination or euill disposition of the heart, whereby it becomes more apt and prone to the offence done, or to any other sinne. For looke as the dropie man, the more he drinkes, the drier he is, and the more he still desires to drinke; euen so a sinner, the more he sinnes, the apter he is to sinne, and more desirous to keepe still a course in wickednesse. And as a man that lookes vpon the Sunne, if hee turne his face away, remains turned vntill he turne himselfe againe; so he that turnes from God by any sinne, makes himselfe a sinner, and so remains, vntill he turne himselfe againe by repentance. Thus *David* was a sinner, not onely in the very act of his adultery and murther, but euen when the act was done and past, hee remained still a murtherer and an adulterer; because a new, or rather renewed pronenesse to these and all other sinnes, tooke place in his heart by his fall, and got strength, till hee turned to God by repentance, vpon the admonition of the Prophet. The thing then, whereby a sinner is tearmed a sinner, is the Fault, together with the fruit thereof, namely, the Blot, imprinted in the soule, so oft as men do actually offend.

The vse of this Doctrine touching sinne, is two-fold. First, by it we learne and see what is Originall sinne, wherby an Infant

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in the first conception and birth is indeed a sinner. Every Infant must be considered as a part of *Adam*, proceeding of him, and partaking of his nature; and thereby it is made a sinner, not only by imputation of *Adams* offence, but also by propagation of an aptnesse and pronenesse vnto euery euill, receiued together with nature from *Adam*. And thus ought wee to conceiue Originall sinne, not to be the corruption of nature alone, but *Adams* first offence imputed, with the fruit thereof, the corruption of nature, which is an inclination vnto euery euill, deriued together with nature from our first Parents. Secondly, by this wee are taught to take heed of all and euery sinne, whether it bee in thought, word, or deed; because the committing thereof, though in respect of the act it passeth away in the doing, yet it breedeth and encreaseth a wicked disposition in the heart (as hath bene said) to the offence done, or any other sinne. Men deceiue themselves, that thinke all the euill of sinne to bee onely in the act of sinning, and to goe no further; whereas indeed euery offence hath a certaine Blot going with it, that corrupteth the heart, and causeth man to delight and lye in his offence: which lying in sinne, is a greater cause of damnation, then the very sinne it selfe. This therefore must admonish vs, to take heed lest wee continue in any sinne: and if it fall out, that through infirmitie we be ouertaken by any temptation, wee must labour to rise againe, and turne from our sinne to God, by new and speedy repentance.

Sect. 3.

Thus much of Sinne it selfe. Now follow the differences thereof, which are manifold. The first sort are to bee gathered from the causes and beginnings of sinne in a man: which are three-fold: Reason, Will, and Affection.

The differences of Sinne in respect of Reason, are these: First, some are finnes of knowledge, some of ignorance. A sinne of knowledge is, when a man offends against his knowledge; doing euill, when hee knoweth it to bee euill: and this is greater then a sinne of ignorance; for *he that knoweth his masters will, and doth it not, shall be beaten with many stripes*. A sinne of ignorance is, when a man doth euill, not knowing it to be euill. Thus *Paul* was a Blasphemer, an Oppressor, and persecuted the Church
of

of Christ ignorantly, and in a blinde zeale, not knowing that which he did to be evil. Now by ignorance, here I meane an ignorance of those things which ought to be knowne, and this is two-fold: simple, or affected. Simple ignorance is, when a man after diligence and good paines taking, still remains ignorant: this ignorance will not excuse any man, if it bee of such things as he is bound to know: for it is said, *He that doth not his masters will, by reason he knew it not, shall be beaten with stripes, though fewer.*

And in this regard, euen the Heathen which knew not God, are inexcusable, because they were bound to haue knowne him. For *Adam* had the perfect knowledge of God imprinted in his nature, and lost the same through his owne default, for himselfe and his posterity. And it is the commandement of God (whereunto euery man is bound to performe obedience) that man should know him, that is, his will and Word.

But some may say then, How can any man be saued, seeing euery man is ignorant of many things which he ought to know?

Ans. If we know the grounds of religion, and be carefull to obey God according to our knowledge, hauing withall a care and desire to encrease in the knowledge of God and his will, God will hold vs excused: for our desire and endeavour to obey, is accepted for obedience it selfe. And the greater this simply ignorance is, the lesser is the sinne. For hereupon it was, that *Peter* lessened, and (in some sort) excused the sinne of the Iewes, in crucifying Christ, because they did it *through ignorance*: and so doth *Paul* his sinne in persecuting the Church, when he alleadgeth, that it was *done ignorantly in unbelief*. But howsoeuer this sinne by such meanes may bee lessened, yet remains it still a sinne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpose bee ignorant: not vsing, but contemning the meanes, whereby to get and increase knowledge: and that carelessly and negligently, because he will not leaue sinne which he loueth, nor forsake the euill trade of life, wherein he delighteth. This is the sinne of those whereof *Iob* speaketh, who say vnto God, *Depart from vs: for we desire not the knowledge of thy waies.* And of whom *Dauid* complaineth, that they *slatter themselves in their owne eyes, and haue left off to vnderstand, and to doe good.* This ignorance is damnable and diuine: it excuseth no man, but doth rather

aggrauate

Act. 3. 7.

1 Tim. 1. 13.

Iob 21. 14.

Psal. 36. 2, 3.

aggravate and encrease his sinne; yea, it is the mother of many grievous enormities.

Again, Ignorance is two-fold; of the (a) Law, or of the thing the Law requireth. Ignorance of the Law is, when a man knowes not the Law of God written, nor the Law of Nature. This ignorance may somewhat lessen the sinne, but it excuseth no man; because it is naturall, and every man is bound to know the Law. Ignorance of the thing the Law requireth, is the Ignorance of the (b) fact; and that is either with the fault of the doer, or without the fault.

^a Ignorantia
iuris.

^b Ignorantia
facti.

Faulty ignorance, is the ignorance of a fact, which he might have prevented. As when a man in his drunkenesse killeth another; in this fact, not knowing what he doth, he also knoweth not that he hath offended: and yet because he might have prevented his drunkenesse, therefore he is faulty, and sinneth. Faultlesse ignorance is, when a fact is done which could not be eyther knowne or avoided before-hand. For example: if a man belopping a Tree, and his Axe-head fall from the helve, out of his hand, and kills another passing by: here is indeed mans slaughter, but no voluntarie murther; because it was a thing that could not be avoided, and did not fall out through his default. And this ignorance is excusable.

The second Fountaine of Sinne, is the Will, from whence arise these three differences of finnes: some are from the Will immediately, some besides the Will, and some are mixt, partly with the Will, and partly against the Will.

Sinnes proceeding from the Will, are properly termed *voluntarie*; such as the doer mooved by his owne will committeth, though he know them to be euill. And here, the more free the will is, the greater is the sinne; for will added to knowledge, makes the sinne greater. Vnder voluntary finnes, are comprehended all such as proceed from stirred affections; as when a man tels a lye for feare, or striketh another in anger: and the reason is, because the offences, though they are not done vpon deliberation, but arise from the violence of affection, yet they doe not exclude Consent. Hither also wee may referre finnes committed by compulsion: as when a man is forced to deny his Religion, his offence in deed and in truth is voluntary, (though some otherwise thinke it to bee a mixt action.) For compulsion doth not reach to the will, but to the outward man,
and

Voluntas non
cogitur.

and serues to draw forth a consent: and when consent is yeelded, he denies his religion voluntarily: for *the will cannot be constrained.*

In the next place, sinnes besides the will, are such, as are neyther directly from the will, nor against it. Of this sort, are the first sudden motions vnto sinne, conceiued in the heart with some inward pleasure and delight: and these are truely sinnes, though in respect little sinnes, condemned in the last Commandement. And they are not from the will, because they goe without and before consent: neyther yet are they against the will, because then the heart would not take delight therein.

Here by the way we are to note, against the doctrine of the Papists, that all sinnes are not voluntary: for whatsoeuer wanteth conformity to the Law of God, is sinne, whether it be with consent of will, or no. But many such desires and delights arise suddenly in the heart of man, which are not according to the Law of God, and haue no consent or approbation of will. In like manner, when one man kills another, thinking that he killeth a wild beast; if the same man remembreth afterwards what hee hath done, and is not grieued for the fact, in this case hee hath sinned; because his not grieuing is offense vnto God, though the fact were meerey besides his will.

Mixt sinnes are partly from the will, partly against it. Of this sort, are the workes of the man regenerate, which are done partly with his will, and partly against his will, beeing partly good, and partly euill. The reason hereof is this: There are in man, after regeneration, two contrary grounds or beginnings of actions, to wit, naturall corruption, or the inclination of the minde, will, and affections to that which is against the Law, called the Flesh; and a created quality of holinesse, wrought in the said faculties by the Holy Ghost, tearmed the Spirit: And these two are not seuered, but ioyned and mingled together in all the faculties and powers of the soule. Now betweene these there is a continuall Combate, Corruption fighting against Grace, and Grace against Corruption. Hence it is, that there being euen in one and the same Will contrary inclinations, there must necessarily flow from the man regenerate, contrary actions: the Flesh, in euery action willing that which is euill; and the Spirit on the other side, that which is good. Thus *Paul* confessed and acknowledged, vpon his own experience, after his conuersio,n

uerſion, when he ſaid, *To will is preſent with mee, but I finde no meanes perfectly to doe that which is good.* Again, *I delight in the Law of God concerning the inner man: but I ſee another law in my members rebelling againſt the law of my minde, and leading me captive to the Law of ſinne, which is in my members.*

Rom. 7. 18.
and 22. 23.

The third Ground or Fountaine of Sinne in man, is Affection: from whence do proceede two kinds, namely, ſinnes of Infirmity, and ſinnes of Preſumption.

Sinnes of Infirmity are ſuch, as proceede from the ſudden paſſions of the minde, and the ſtrong affections of the heart: as from hatred, grieve, anger, ſorrow and ſuch like. Theſe ſinnes are commonly thought to bee in all men: but the truth is, they are properly incident to the regenerate. For infirmity cannot bee ſaid properly to bee in them, in whom ſinne hath firmity or ſtrength, and where there is no power of grace at all. Again, the man that is regenerate, ſinneth not, neither when hee would, becauſe hee is reſtrained by the grace of God that is in him: nor in what manner he would, partly becauſe he ſinneth not with all his heart, the ſtrength of his fleſh being abated by the Spirit: and partly, for that being ſalne, hee lies not ſtill, but recouers himſelfe by ſpeedy repentance. An euident argument, that the ſinnes whereinto he falleth, are not preſumptuous, but are ordinarily of weakeneſſe and infirmity.

Sinnes of Preſumption are ſuch as proceede from pride, arrogancy, wilfulneſſe, and haughtineſſe of mans heart. Againſt theſe *Dauid prayeth, ſaying, Let not preſumptuous ſinnes haue dominion ouer me.* And of them there be two degrees.

Pſal. 19. 13.

The firſt is: when a man wilfully goeth on in his ſinnes, vpon an erroneous perſwaſion of Gods mercy, and of his owne future repentance, this is the firſt of moſt men.

The ſecond is: when a man ſinneth wilfully, in contempt of the Law of God: this is called by *Mofes*, a ſin with a high hand, and the puniſhment thereof was, by preſent death to bee cut off from among the people.

Numb 15. e.

The third, when a man ſinneth, not onely wilfully and contemptuouſly, but of malice and ſpight againſt God himſelfe, and Chriſt Ieſus. And by this we may conceiue what is the ſin againſt the Holy Ghoſt: which is not euery ſinne of preſumption, or againſt knowledge and conſcience: but ſuch a kinde of preſumptuous offence, in which true religion is renounced: and
that

that of set purpose and resolu'd malice, against the very Maie-
stie of God himselfe and Christ, *Heb. 10. 29.*

Sec. 4.

Now follow other Differences of sinne in regard of the ob-
iect therof, which is the Law: In respect of the Law, sin is two-
fold: either of Commission or of Omission. I say, in respect
of the Law, because God hath reuealed in his Law two sorts
of precepts: the one, wherein some good thing is commanded to
be done, as to loue God with all our hearts, and our neighbour as
our selues: the other, wherein some euill is forbidden to be done,
as the making of a grauen Image, the taking the name of God
in vaine, &c.

Now a sinne of Commission is, when a man doth any thing,
that is flatly forbidden in the Law and Word of God: as when
one man kils another, contrary to the Law, which saith, *Thou
shalt not kill.* A sinne of Omission is, when a man leaueth vnper-
formed, some duty which the Law requireth: as for example,
the preferring of his neighbours life, or good estate, when it
lyeth in his power so to doe. These also are truly sins, and by
them as well as by the other, men shall be tried in the last iudge-
ment.

Mat. 25. 42, 43.

Sinnes of Omission haue three degrees. First, when a man
doth nothing at all, but omits the duty commanded, both in
whole and in part, as when hauing opportunitie and abilitie, he
doth not moue so much as one finger, for the sauing of his
neighbours life.

Secondly, when a man performes the duty enioyned, but failes
both in the manner and measure thereof. Thus the Heathen fail-
ed in doing good workes, in that the things which they did, for
substance and matter were good and commandable, being done
vpon ciuill and honest respects, and referred to the common
good: yet in truth their actions were no better then sins of o-
mission, in as much as they issued from corrupted fountaines,
hearts void of faith: and aimed not at the maine end, and scope
of all humane actions, the honour and glory of God.

Thirdly, when a man doth things in a right manner, but fai-
leth in the measure thereof. And thus the children of God doe
sinne, in all the duties of the law. For they doe the good things
the

the Law commandeth, in louing God and their neighbour : but they cannot attaine to that measure of Loue which the Law requireth. And thus the best men liuing doe sinne, in euery good worke they doe : So as if God should enter into iudgement, deale with them in the rigour of his Iustice, and examine them by the strict Rule of the Law, he might iustly condemne them, euen for their best actions. And in this regard, when we pray dayly for the pardon of our sinnes, the best workes we doe must come in the number of them ; because we faile, if not in substance and manner, yet at the least in the measure of goodnesse that ought to be in the doing of them. We must also haue care to repent vs, euen of these our sinnes of Omission, as well as of the other of Commission ; because, by leauing vndone our duty, we doe oftner offend, then by sinnes committed : and the least Omission is enough to condemne vs, if it should be exacted at our hands.

Seet. 5.

The next difference of sinnes may be this : Some are Crying sinnes, some are sinnes of Toleration.

Crying sinnes I call those, which are so hainous, and in their kind so grievous, that they hasten Gods Iudgements, and call downe for speedy vengeance vpon the sinner. Of this kinde there are sundry examples in the Scriptures, principally foure. First, *Cains* sinne, in murthering his innocent brother *Abel* ; whereof it is said, *The voice of thy brothers blood cryeth vnto me* Gen 4.10 *from the Earth.* The next is, the sinne of Sodom and Gomorrha ; which was, Pride, fulnesse of Bread, aboundance of Idlenesse, vnmmercifull dealing with the poore, and all manner of vncleane-nesse, *Ezech. 16.* and of this the Lord said, *That the cry of So-* Gen. 18. 20. *dom and Gomorrha was great, and their sinnes exceeding grievous.* The third is, the sinne of Oppression, endured by the Israelites Exod. 3. 7. & alias. in Egypt, at the hand of *Pharaoh* and his Taske-masters. The fourth, is mercilesse iniustice, in wrongfull with-holding and Exod. 22. 23, 27. Lam. 5. 4. detaining the Labourers hire.

Now they are called Crying sinnes, for these causes : First, because they are now come to their full measure and height, beyond which, God will not suffer them to passe, without due punishment. Againe, the Lord takes more notice, and enquires further

further into them then into others, by reason that they exceed, and are most eminent, where they be committed. Thirdly, they call for present helpe to the afflicted and wonged; and consequently, for speedy execution of vengeance vpon the authors and committers of them. And lastly, because God is wont to giue eare vnto the cries of those that endure so heauy measure at the hands of others, and accordingly to helpe them, and reward the other with deserued punishment.

A& 17.10.

* Huperidôn.

Next vnto these, are finnes of Toleration, lesser then the former: which though in themselves they deserue death, yet God in his mercy shewes his patience and long sufferance vpon the committers thereof; either deferring the temporall punishment, or pardoning both temporall and eternall to his Elect. Such a sinne was ignorance of the Gentiles, before Christs coming; which God deferred to punish, and (as we say) * *winked* at it.

Rom. 8.1.

More especially, there be three sorts of finnes of Toleration. The first, is Originall sinne, or Concupiscence in the regenerate after regeneration, and the fruits thereof; for it is not quite abolished by regeneration, but remains more or lesse molesting and tempting a man till death. And yet if we carry a constant purpose not to sinne, and endeavour our selues to resist all Temptations; this Concupiscence of ours shall not be imputed vnto vs, nor we condemned for it. And to this purpose the holy Apostle saith, *There is no condemnation to them that are in Christ.* Yet saith he not, *There is nothing worthy condemnation in them:* for Originall sinne remains till death, truly deseruing damnation, though it be not imputed.

Psal. 19.

The second kind of finnes of Toleration, are secret, vnknown, and hidden finnes in the regenerate. For *who can tell how oft he offendeth?* saith *Dauid*. When a man that is the Child of God, shall examine his heart, and humble himselfe euen for all his particular finnes which he knoweth by himselfe; there yet shall remaine some vnknowne finnes, of which hee cannot haue a particular repentance; and yet they are not imputed, when there is repentance for knowne finnes. As for example: *Dauid* repents of his Murther and Adulterie; and yet afterwards (erring in iudgement, by reason of the corruption of the times) hee liued to his death in the sinne of Poligamie, without any particular repentance that we heare of. In like manner did the Patriarkes,

Patriarkes, who may not altogether be excused: yet they were not condemned therefore; neither were they saved, without repentance for this sinne, but God in mercy accepted a generall repentance for the same. And the like is the case of all the elect, in regard of their secret and hidden faults: for vnlesse God should accept of a generall repentance for vnknowne sinnes, few or none at all should be saved. And herein doth the endless mercy of God notably appeare, that he vouchsafeth to accept of our repentance when we repent, though not in particular, as we ought to doe. Neuerthelesse this must not encourage or imbolden any man to liue in his sinnes, without turning to God. For vnlesse we repent in particular of all the sinnes wee know, not onely our knowne offences, but euen our secret sinnes shall condemne vs. Many sinnes are committed by men, which afterwards in proesse of time are quite forgotten. Others are committed, which notwithstanding are not knowne whether they be sinnes, or no. And in doing the best duties we can, we offend often; and yet when we offend, we perceiue it not. And all these in the regenerate, through the mercy of God, are sinnes of Toleration, in respect of particular repentance.

The third kind of sinnes of Toleration, are certaine particular facts of men, not approoued of in Scripture, and yet remitted, in respect of punishment. Such was the fact of *Zipporah*, in circumcising her childe in presence of her husband; he being able to haue done it himselfe, and shee hauing no calling to doe that which shee did. For though the hand of God was against him, yet was he not sicke (as some would excuse the matter) neither is there any such thing in the Text: but it is rather to be thought, that she her selfe circumcised her sonne in haste, to preuent her husband, for the deed was done in some indignation; and she cast the fore-skin at his feet. And yet, because this fact was some manner of obedience, in that the thing was done which God required (though not in the manner that he required) God accepted the same, and stayed his hand from killing *Moses*. Thus God accepted of *Ahabs* humilitie, though it were in hypocrisie, because it was a shew of obedience; and for that, deferred a temporall punishment, till the dayes of his posterity. God sent Lyons to destroy the Assyrians that dwelt in Samaria, for their Idolatry; yet so soone as they had learned to feare the Lord, after the manner of the God of Israel, though

Exod. 4. 25.

1 King. 21.

2 King. 17.

they mingled the same with their owne Idolatry, God for that halfe obedience, suffered them to dwell in peace.

Sect. 6.

I Sam. 2. 25.

The sixth distinction of finnes may be this : some are finnes against God, some against men. This distinction is grounded vpon a place in *Samuel*, *If one man sinne against another, the Iudge shall iudge it : but if a man sinne against the Lord, who shall pleade for him ?*

Sinnes against God are such as are directly and immediately committed against the Maiestie of God. Such are Atheisme, Idolatry, Blasphemy, Periury, Prophanation of the Sabbath, and all the breaches of the first Table.

Sinnes against men, are iniuries, hurts, losses, and dammages ; whereby our neighbour is in his dignity, life, chastitie, wealth, good name, or any other way iustly offended or by vs hindred. And such actions must be considered two waies : First, as they are iniuries and hurts done vnto our neighbour, and secondly, as they are anomies, or breaches of Gods law, forbidding vs to do them : and in this second respect they are called finnes, because sin is properly against God : and therefore by sins against man, we are to vnderstand iniuries, losses, or dammages done vnto them. In this sense, must that place in *Matthew* be expounded : *If thy brother sinne against thee, &c.*

Matth. 18.

Sect. 7.

3 Cor. 6. 18.

The seuenth Difference of sins, is noted by *S. Paul*, where he saith, *Every sinne that a man doth, is without the body : but he that commits fornication, sinneth against his owne body.* In which place it is implied that some finnes are without the body, and some against a mans owne body.

Sinnes without the body, are such Sinnes as a man committeth, his body being the instrument of the sinne, but not the thing abused. Such are Murther, Theft, and Drunkennesse : for in the committing of these finnes, the body is but a helper, and onely a remote instrumentall cause, and the thing abused is without the body. For example ; in drunkennesse, the thing abused by the drunkard, is wine or strong drinke : in theft, ano-
ther

ther mans goods : in murther ; the instrument whereby the fact is committed. The body indeede conferres his helpe to these things, but the iniurie is directed to the creatures of God, to the body and goods of our neighbour. And such are all finnes, adultery onely excepted.

Sinnes against the body, are those in which it selfe is not onely the instrument, but the thing abused also. Such a sinne is adultery onely, and those that are of that kind, properly against the body: first, because the body of the sinner, is both a furthering cause of the sinne, and also that thing which he abuseth against his owne selfe. Secondly, by his offence, he doth not onely hinder, but lose the right, power, and property of his body, in that he makes it the member of an harlot. And lastly, though other finnes in their kinde, do bring a shame and dishonour vpon the body, yet there is none that sitteth so high, or leaueth a blot so deeply imprinted in it, as doth the sinne of vancleanness.

Sett. 8.

The eighth distinction of finnes is grounded vpon *Pauls* exhortation to *Timothy*: *Communicate not with other mens finnes.* 1 Tim. 5. 22. Sinnes are either other mens finnes, or Communication with other mens finnes. This distinction is the rather to be knowne and remembred, because it serues to extenuate or aggrauate finnes committed.

Communication with sinne is done sundry waies. First, by counsell: thus *Caiphas* sinned, when he gaue counsell to put *Christ* to death. Secondly, by commandment: so *David* sinned in the murther of *Urias*. Thirdly, by consent, or assistance, *Rom. 1. 31.* thus *Saul* sinned in keeping the garments of them that stoned *Steuens*, *Act. 22. 20.* and *7. 58.* Fourthly, by prouocation: thus they sinne that prouoke others to sinne, and hereof *Paul* speaketh when he saith, *Fathers must not prouoke their children to wrath*, *Eph. 6. 4.* Fifthly, by negligence, or silence. This is the sinne of the Minister, when men are called to reprocue sinne, and doe not. Sixthly, by flattery, when men soothe vp others in sinne. Seuenthly, by winking at finnes, or passing them ouer by slight reproofe, *Ephes. 5. 11.* Thus *Elis* sinned in rebuking his sonnes, and thereby brought a temporall iudgement

Pro. 17. 15.

vpon himselfe, and his family, 1 *Sam.* 2. 4. Eighthly, by participation, *Ephes.* 5. 7. and thus they doe sinne, that are receivers of thees. Ninthly, by defending another man in his sin: for *he that iustifieth the wicked, and condemneth the iust, even they both are an abomination to the Lord.*

Sect. 9.

1 Tim. 5. 24.

The ninth distinction followeth. *Some mens sinnes* (saith *Paul*) *are open beforehand, some follow after.* Which place by some is expounded thus: Some mens sinnes are kept secret, till the last iudgement, and some are reuealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verse, the Apostle spake of Ordination, giuing charge to *Timothy*, that he should not suddenly admit any into Ecclesiasticall offices, lest he did partake with their sinnes. Now in this 24. verse, he rendereth reason thereof, saying, *Some mens sinnes are opened beforehand*: that is, some mens faults and wants are knowne, before their ordination to Ecclesiasticall offices, and of such the Church may know what to iudge and say. But some againe follow after, that is, they are not reuealed till after their Ordination: and thus *Inulas* his wickednesse did not appeare at the first, but was reuealed after he was called to be an Apostle.

Rom. 6. 23.

And thus we see, what be the Differences of sinnes: touching all which, this must be held and remembred for a Ground, That euery sin, in what degree soeuer it be, is mortall of it selfe: and no sinne is veniall in its owne nature. For *the wages of euery sinne is death*: And, *Cursed is euery one that continueth not in all things, that are written in the booke of the Law, to doe them, Gal.* 3. 10. This Ground must be holden against the Church of Rome: who in her Case-diunity, vseth to pacifie the conscience, by teaching men, that sundry sinnes are veniall.

Sect. 10.

Now though euery sinne of it selfe be mortall, yet all are not equally mortall, but some more, some lesse. For the better vnderstanding whereof, it is to be remembred, that in Sin there be sundry steps and degrees, whereby one and the same sinne may

may be lessened or encreased, and so become more or lesse haynous before God.

If it be asked, how can this be? I answer, that sinne may admit aggrauation, or extenuation, sundry wayes. First, by the Circumstances, which are principally seuen.

The first, is the subiect, or *person* sinning. For example: The sinne of a publike person is more haynous, yea, more mortall then the sinne of a priuate man, because he is in eminent place, and his actions are more exemplarie and scandalous, then the actions of inferiour men. The seruant that *knowes his Masters will*, if he doth it not, is the greater sinner, and shall endure a greater punishment, then he that neglects the same vpon simple ignorance, *Matth. 10. 15*. The Minister and Dispenser of the Word, if hee be vnfaithfull and vnprofitable, his offence, and consequently, his punishment is farre greater then other mens, *Matth. 5. 13*.

The second is, the obiect or party which is offended. In this respect it was, that the Iewes did more hainously sinne in crucifying Christ, the Sonne of God, the *Lord of Glory*, then did their Fathers, which persecuted and killed the Prophets. Againe, the Word of God teacheth, that the iniury that is done vnto those whom God tenderly loueth, is farre more displeasing vnto him, then if it were done vnto others. *He that toucheth you* (saith the Prophet, meaning the Iewes, his chosen and beloued people) *toucheth the apple of his eye*, *Zach. 2. 8*. The man that deuileth mischief against his harmelesse brother, that *dwelleth peaceably by him*, committeth a sinne most odious vnto God and man, *Prou. 3. Psal. 7. 4*. Hee that is called and conuerted vnto God and Christ, and maketh not honest prouision for *his owne, which are of his Family*, is so notorious an offender, that *S. Paul* holds him a *denyer of the Faith, and worse then an Insidell*, *1 Tim. 5. 8*. The person that shall rayle *upon the Iudge*, or speake euill of *the Ruler of his people*, is a greater transgressor of Gods Commandement, then he that reuileth or abuseth an ordinary man, *Exod. 22. 28*.

The third is, the thing done, in which the offence is committed. Thus to falsifie the *Word of God*, and to *prophane his worship and seruice*, is much more abominable in his sight, then is the *falsifying* of the word of a man, or the abuse of humane Lawes and Ordinances. Thus againe, the hurting and endama-

ging of the person and life of our neighbour, is a more odious offence, then is the diminishing of his goods & outward estate : and the hurt that redoundeth by our default vnto his soule, is more offensive euery way, then the wrong that is offered vnto his body.

The fourth, is the Place where it is done. According to this Circumstance, if a man shall either speake or do any thing, that comes vnder the name of a breach of piety or iustice, in publike place, as in the congregation, in open court, or generall assembly, and that with publike and generall scandall : he is a greater offender then if he spake or did the same at home, in his clozet.

The fifth is the End. In regard hereof, he that stealeth from another, that whereby he may satisfie his hunger, and saue his life, being driuen to extreme necessity, offendeth in a lower and lesser degree, then the thiefe that robbeth by the high way side, for this end, to enrich himselfe by the losse of other men.

The sixth is the Manner how : Thus he that committeth vncleannesse in the outward act, doth more grievously sinne, and with greater scandall, then if he onely entertained an vncleane thought in his heart. And he that sinneth of set purpose and presumption, or of obstinate and resolute malice against God, hath proceeded vnto a higher degree of iniquity, then if he had fallen vpon ignorance, infirmitie, or disordered and distempered affection. In like manner, the sinne of the Iewes, in forcing *Pilate* by their threatening tearmes (as that he was an enemy to *Cesar*, &c.) to the vniust condemnation of *Christ Iesus*, was an higher degree, then the sinne of *Pilate* himselfe, who yeelding vnto their importunitie, pronounced sentence against him, *Iohn 19. 11*. The last is the Time, which also serues to aggrauate the sinne. For ordinary disobedience in the time of grace, and wilfull neglect of Gods calling in the abundance of means, is a great deale more damnable then the commission of sin, in the dayes of ignorance and blindness, when the like means are wanting.

1 Pet. 2. 21.

The second way to aggrauate sinne, by addition of sinne to sinne : and that is done sundry waies : first by committing one sinne in the necke of another : as *David* sinned, when he added murder to adultery. Secondly, by doubling and multiplying of sinne, that is, by falling often into the same sinne. Thirdly, by lying in sin without repentance. And here it must be

be remembred, that men of yeeres, liuing in the Church, are not simply condemned for their particular sinnes, but for their continuance and residence in them. Sinnes committed, make men worthy of damnation; but liuing and abiding in them, without repentance, is the thing that brings damnation. For as in the militant Church men are excommunicated, not so much for their offence, as for their obstinacy; so shall it be in the Church Triumphant: the Kingdome of Heauen shall be barred against men, not so much for their sinne committed, as for their lying therein, without repentance. And this is the manner of Gods dealing with those that haue liued within the precincts of the Church; they shall be condemned for the very want of true faith, and repentance. This should admonish euery one of vs to take heed lest we lie in any sin; and that being any way ouertaken, we should speedily repent, lest we aggrauate our sinne by continuance therein, and so bring vpon our selues swift damnation.

Thirdly, the same sinne is made greater or lesser foure wayes, according to the number of degrees in the committing of a sin, noted by Saint *Iames*; *Temptation*, *Conception*, *Birth*, and *Perfection*. Iam. 1 15. Actuell sinne in the first degree of *Temptation*, is, when the mind, vpon some sudden motion, is drawne away to think euill, and withall is tickled with some delight thereof. For a bad motion cast into the mind by the Flesh and the Diuell, is like vnto the bait cast into the water, that allureth and delighteth the fish, and causeth it to bite. Sinne in *Conception*, is, when with the delight of the minde there goes consent of will, to doe the euill thought on. Sinne in *Birth*, is, when it comes forth into an action, or execution. Sinne in *Perfection*, is, when men are growne to a custome and habit in sinne, vpon long practice: For the often committing of one and the same sinne, leaues an euill impressiō in the heart, that is, a strong or violent inclination to that or any other euill, as hath beene taught before. And sinne thus made perfect, brings forth death: for custome in sinning, brings hardnesse of heart; hardnesse of heart, impenitency; and impenitency, condemnation. Now of these degrees, the first is the least, and the last is the grēatest. One and the same sinne is lesser in temptation then in conception, and lesser in conception then in birth, and greater in perfection then in all the former.

Sect. II.

Now from this doctrine of the encreasing and lessening of Sinne in these respects, we may gather, that all finnes are not alike or equall, as the Stoicks of ancient times, and their followers haue falsly imagined. For it hath beene proued at large, by induction of sundry particulars, that there are degrees of sins, some lesser, some greater: some more offensiue and odious to God and man, some lesse. And that the circumstances of time, place, person, and manner of doing, doe serue to enlarge or extenuate the sinne committed:

If it bee heere alleadged, that sinne is nothing but the doing of that, which is *vnlawfull to be done*, and that this is equall in all men that sin: and therefore by consequent, offences are equall: I answer, that in euery sinne, men must not consider the vnlawfulness thereof onely, but the reason why it should bee vnlawfull: and that is properly, because it is a breach of Gods Law, and repugnant to his will reuealed in his Word. Now there is no breach of a Diuine Law, but it is more or lesse repugnant vnto the will of the Law-giuer, God himselte. And many transgressions are more repugnant thereunto, then fewer: for the more sin is encreased, the more is the wrath of God inflamed against the sinner vpon his due desert.

If it bee said againe, that the nature of sinne stands onely in this, that the sinner makes an aberration from the scope or marke that is set before him, and doth no more then passe the bounds of duty prescribed by GOD, and that all are alike in this respect: The answer is, that it is a falshood to affirme, that hee which makes the lesse aberration from the duty commanded, is equall in offence to him that makes the greater. For the same sinne for substance, hath sundry steps and degrees, in respect whereof, one man becommeth a more hainous offender then another. For example, in the seventh Commandement, when God forbids the committing of Adultery, hee forbiddeth three degrees of the same sinne: to wit, adultery of the heart, consisting of inordinate and vnclane affections: adultery of the tongue, in corrupt, dishonest, and vnseemely speeches, and the very act of vnclannesse and filthinesse committed by the body. Now it cannot bee said, that hee which
breakes

breakes this commandement onely in the first degree, is as great a transgressour, as hee that proceedeth to the second, and so to the third. And therefore it remaines for an vndoubted truth, that Sinnes committed against the Law of God, are not equall, but some lesse, some greater.

Sundry other Distinctions there are of sinnes, as namely: That the maine sinnes of the first Table, are greater then the maine sinnes of the second Table. And yet the maine sinnes of the second, are greater then the breach of the ceremoniall duties against the first Table. But this which hath bene said shall suffice.

The vse of this doctrine is manifold. First, by it wee learne, what the heart of man is by nature: namely, a corrupt and vncleane fountaine, out of which issueth in the course of this life, the streames of corruptions infinite in number, noysome in qualities, hainous in degees, dangerous in effects. For from thence doe flow all the differences of sinnes beforenamed, with their seuerall branches, and infinite many more, that cannot bee rehearsed. This must mooue vs humbly to sue vnto God, and earnestly to entreat him, to wash vs thorowly from our wickednesse, and cleanse vs from our sins: yea to purge and to rinse the fountaine thereof, our vncleane and polluted hearts. And when by Gods mercy in Christ, apprehended by Faith, our hearts shall bee purified, then to set watch and ward ouer them, and to keepe them with all diligence. Secondly, it teacheth vs, that miserable mortall man is not guiltie of one or more sinnes, but of many and sundry corruptions, both of heart and life. *Who can vnderstand his faults?* saith *Dauid*. Now the allowance of sinne being death by Gods ordinance, and God being iustice it selfe: answerably to the number of our offences, wee must needs bee lyable vnto many punishments, yea to death it selfe, both of the body and of the soule. This being our wooll estate, little cause is there, that any man should thinke himselfe to be in good case, or presume of Gods mercy in regard of the small number of his sinnes: And much lesse cause hath hee, falsely to imagine with the Popish sort, that he can meritt the fauour of God by any worke done by him, aboue that which the Law requireth, considering that it is impossible for him to know either the number, or the nature, or the measure of his sinnes. Lastly, the consideration of this point, must bee a barre

Aggs 15.9.
Prou. 4.23.

Psal 19.12.

to

to keep vs in, that we be not too secure or presumptuous of our owne estate; for as much as we leame out of the Word of God, that in respect of the multitude of our corruptions, this our life is full of much euill, and many difficulties; that wee haue whole Armies of enemies to encounter withall, not onely out of vs, in the World abroad, but within vs, lurking euen in our own flesh. And vpon this consideration, that we should be at continuall defiance with them, vsing all holy meanes to get the victory ouer them, by the daily exercises of inuocation and repentance, and by a continuall practice of new obedience vnto all the Lawes and Commandements of God, according to the measure of grace receiued. And so much of the third Ground.

CHAP. III.

Of the subiection and power of Conscience.

TH E fourth and last Ground, is touching the *subiection* and *power* of Conscience. Wherein we are to remember two things; what Conscience is, and what is the naturall condition of it in euery man. For the first, the name of Conscience will giue light to the thing it selfe; for it signifieth a knowledge ioyned with a knowledge; and it is so tearmed in two respects: First, because when a man knowes or thinks any thing, by meanes of Conscience hee knowes what hee knowes and thinks: Secondly, because by it, man knowes that thing of himselfe which GOD also knowes of him. Man hath two witnesses of his thoughts; God and his owne Conscience: God is the first and chiefe, and Conscience is the second, subordinate vnto God, bearing witness vnto God either with the man, or against him. Therefore it is nothing else but a part of the vnderstanding, whereby a man knowes what hee thinks, what hee wills and desires, as also in what manner hee knoweth, & thinketh, or willet either good or euill. Whereunto this must be added, that as Conscience knowes our thoughts, wills, and actions, so it testifies thereof vnto God, either with vs, or against vs.

In the second place: The naturall condition or property of euery

every mans conscience, is this : that in regard of authority and power, it is placed in the middle betweene man and God, so as it is vnder God, and yet aboue man. And this naturall condition hath two parts : the first is, the subiection of conscience to God and his Word. Concerning which subiection we haue this rule : That God alone by his Word doth onely bind the conscience, by causing it in euery action either to excuse for well doing, or accuse for sin. And this God doth *properly*. For first, he is the onely Lord of the conscience, which created it, and gouernes it. 2. Againe, he is the onely Law-giuer, that hath power to saue or destroy the soule, for the keeping and breaking of his Lawes, *Iames 4. 12.* 3. And further, mans conscience is knowne to none, besides himselfe, but God : *What man knowes the things of a man, saue the spirit of a man which is in him? 1 Cor. 2. 11.* And it is God onely that giues liberty to the conscience, in regard of his owne lawes. Vpon this it followeth, that no mans commandement or Law can of it selfe, and by it owne soueraigne power binde conscience, but doth it onely by the authority and vertue of the written Word of God, or some part thereof. And therefore if it be alleadged, that subiection is due to the Magistrate for conscience sake, *Rom. 13. 5.* the answer is at hand : that subiection is indeede to be performed to ciuill authority ordained by God, and obedience also to the Lawes of the Magistrate for feare of wrath, and for auoiding of punishment, but not for conscience of the saide authority or lawes properly or directly, but for conscience of Gods commandement, which appointeth both Magistracy, and the authority thereof. This is it that bindes the conscience immediately : the vertue of a Superiour law, whereby it standeth in force, namely, the Law of God.

The second part of the Naturall condition of conscience, is the power which it hath ouer man to accuse or excuse him in respect of things done. And this is plaine by *S. Pauls* Conclusion, *Whatsoeuer is not of faith* : that is, whatsoeuer man doth, whereof he is not certainly perswaded in iudgement and conscience out of Gods Word, that the thing may be done, *it is sinne*. More plainly : a thing may be said, not to be done of faith three waies. First, when it is done with a doubting, and vnresolved conscience, as in those that are weake in knowledge. Of which sort were some in the Primitiue Church ; who notwithstanding they

Rom. 14. 23.

7.
Dubitante
conscientia.

they heard of the Doctrine of Christian liberty, yet they were of opinion, that after Christs ascension there was a difference to be made of meats; and thereupon thought, they might not eate some kind of meats. Suppose now, that these persons (by accident) should haue beene drawne to eate Swines flesh, which themselues had holden a thing forbidden: these men vpon this very fact had sinned, because that which they did, was vpon an vnresolued conscience. So saith the Apostle, *Rom. 14. 23.* He that doubteth, is condemned, if he eate, because he eateth not of faith.

2. Errante.

Secondly, when a thing is done vpon an erroneous Conscience, it is not of Faith, and therefore it is a sinne. Thus the Masse-Priest sinneth in saying Masse, though he thinke in his conscience, the thing he doth, is the Ordinance of God. And thus Heretikes doe dye Heretikes; though when they dye, they be fully perswaded their opinions bee the truth. Again, in the same manner: Put the case, a man should be of opinion, that fornication, or theft, were things arbitrarie and indifferent, and hereupon his conscience should tell him he might take opportunity, and commit either of these sinnes; whether is this action in the party thus perswaded, a sinne, or no? I answer, the case is plaine, that the fact is done vpon an erroneous conscience, and therefore must be a sin in the doer. For the error of the iudgement cannot take away the nature of that which is simply euill. Sinne is sinne, and so remaineth, notwithstanding any contrary perswasion of the conscience. The reason is, because though the conscience erreth and is misinformed, yet it bindeth so farre forth, as if that a man iudge a thing to be euill, either simply or in some respect (though falsely) and yet afterward doth it, he hath sinned and offended the Maiesty of God, as much as in him lyeth.

3. Repugante.

Thirdly, when a thing is done with a repugning or gain-saying Conscience, though vpon error and false iudgement of the Conscience, it is in the doer, a sinne. Thus an Anabaptist, that holdeth it vnlawfull to sweare, sinneth if he take an oath: not in swearing simply, for that is Gods ordinance: but because he sweares against the perswasion of his Conscience.

CHAP. IIII.

Of the distinction of Cases.

THus much touching the Preambles, or grounds of this doctrine. Now it remaineth that wee come to the Questions of Conscience.

These Questions may be fitly diuided, according to the matter or subiect of them, which is Man. Now as man is considered diuers waies, that is to say, either apart by himselfe, or as he stands in relation to another, and is a member of Society: so the Questions of Conscience are to be distinguished, some concerning man simply considered by himselfe: some againe, as he stands in relation to another.

Man standeth in a two-fold relation: to God, or to man. As he stands in relation to God, he beares the name of a Christian, that is, a member of Christ, or a Son of God: whose duty is to know and to worship God according to his will reuealed in his word. As he stands in relation to man, he is a part of a body, and a member of some society. Now the Questions that concerne him, as a member of a society, are of three sorts, according to three distinct kinds of societies. For euery man is either a member of a Family, or of the Church, or of the Common-wealth. And answerably, some Questions concerne man a member of a Family: some as he is a member of the Church; some as he is a member of the Common-wealth.

In a word therefore, all Questions touching man, may be reduced to three generall heads. The first whereof is, concerning man simply considered as he is man. The second, touching man as he stands in relation to God. The third, concerning man as he is a member of one of the three societies; that is, either of the Family, or of the Church, or of the Common-wealth.

Questions of the first sort, concerning man simply considered in himselfe as he is a man, are especially three.

The first, What a man must doe, that he may come into the fauour of God, and be saved?

The

The second, How he may be assured in conscience of his owne saluation?

The third, How he may recouer himselfe when he is distressed or fallen? Of these in order.

CHAP. V.

Of the first maine Question touching man.

I. Question.

What must a man doe, that hee may come into Gods fauour, and be saued.

FOr answer to this Question, some Grounds must be laid downe beforehand. The first is this: That we must consider and remember, how and by what meanes God brings any man to saluation. For looke how God saueth others, so he that would know how to be saued, must vse the meanes whereby God saueth them.

Sect. 7.

How God sa-
ueth man.

In the working and effecting of Mans saluation, ordinarily there are two speciall actions of God: the *giuing of the first grace*, and after that, the *giuing of the second*. The former of these two works, hath ten seuerall actions. I. God giues man the outward meanes of saluation, specially the Ministry of the Word: and with it, he sends some outward and inward crosse, to breake and subdue the stubbornesse of our nature, that it may be made pliable to the will of God. This we may see in the example of the Iaylor, *Acts. 16.* and of the Iewes that were conuerted at *Peters* sermon, *Acts 2.* II. This done, God brings the minde of man to a consideration of the Law, and therein generally to see what is good, and what is euill, what is sinne, and what is not sinne. III. Vpon a serious consideration of the Law, he makes a man particularly to see and know his owne peculiar

peculiar and proper finnes, whereby he offends God. IV. Vpon the sight of sinne, he smiteth the heart with Legall feare, whereby when man seeth his sins, he makes him to feare punishment and hell, and to despaire of saluation, in regard of any thing in himselfe.

Now these foure actions, are indeed no fruits of grace, for a Reprobate may goe thus farre; but they are onely *workes of preparation* going before grace; the other actions which follow, are effects of grace. V. The fift action of grace therefore is, to stirre vp the mind to a serious consideration of the promise of saluation propounded and published in the Gospell. VI. After this, the sixth is, to kindle in the heart, some seeds or sparkes of faith, that is, a will and desire to beleue, and grace to striue against doubting & despaire. Now at the same instant, when God begins to kindle in the heart, any sparkes of faith, then also he iustificieth the sinner, and withall begins the worke of sanctification. VII. Then, so soone as faith is put into the heart, there is presently a combate: for it fighteth with doubting, despaire, and distrust. And in this combate, faith shewes it selfe, by feruent, constant, & earnest inuocation for pardon: and after inuocation followes a strength and preuailling of this desire. VIII. Furthermore, God in mercy quiets and settles the Conscience, as touching the saluation of the soule, and the promise of life, whereupon it resteth and staieth it selfe. IX. Next after this settled assurance, and perswasion of mercy, followes a stirring vp of the heart to Euangelicall sorrow, according to God, that is, a griefe for sin, because it is sin, and because God is offended: and then the Lord workes repentance, whereby the sanctified heart turnes it selfe vnto him. And though this repentance be one of the last in order, yet it shewes it selfe first: as when a candle is brought into a roome, we first see the light, before we see the candle, and yet the candle must needs be before the light can be. X. Lastly, God giues a man grace to endeaour to obey his commandments by a new obedience. And by these degrees doth the Lord giue the first grace.

The second worke of God tending to saluation, is the giuing of the second grace, which is nothing else, but the continuance of the first grace giuen. For looke as by creation, God gaue a being to man and all other creatures, and then by his prouidence continued the same being, which was as it were a
second

second creation; so in bringing a man to saluation, God giues the first grace: for example, to beleue and repent; and then in mercy giues the second, to perseuere and continue in faith and repentance to the end. And this, if we regard man himselfe, is very necessary. For as fire, without supply of matter whereby it is fed and continued, would soone goe out; so, vnlesse God of his goodnesse should follow his children, and by new and dayly supplies continue his first grace in them, they would vndoubtedly soone lose the same, and finally fall away.

The second Ground for the answer of this Question, is taken from some speciall places of Scripture, where the same is mooued and resolued. The men that were at *Peters Sermon*, being touched with the sence of their owne misery, vpon the doctrine which had beene deliuered, as the Holy Ghost saith, were pricked in their hearts, and cryed out one to another, *Men and brethren, what shall we doe?* Peter mooued by the Spirit of God, answers them, *Repent, and be baptized for the remission of your sinnes.* The like was the case of the *Taylor*; who, after that the stubbornnesse of his heart was beaten downe, by feare of the departure of the prisoners, he came trembling, and fell downe before *Paul* and *Silas*, and mooued this question vnto them; *Sirs, what must I doe to be saued?* to whom they gaue answer: *Beleue in the Lord Iesus, and thou shalt be saued, and thine household.* The young man in the Gospel sues to Christ, and askes him, *What shall I doe to be saued?* Christ answers him, *Keepe the Commandements.* When he replied, that he had kept them from his youth; Christ tels him, that he must goe yet further, and *sell all that he hath, and giue to the poore.* And *Iohn* tels the Scribes and Pharises, who came vnto his Baptisme, and confessed their sinnes. That if they would flye from the wrath to come, they must *repent, and bring forth fruites worthy amendment of life.* From these places then, I frame this answer to the Question in hand: The man that would stand in the fauour of God, and be saued, must doe foure things: first, humble himselfe before God; secondly, beleue in Christ; thirdly, repent of his sinnes; fourthly, performe new obedience to God.

Acts 2.38.

Acts 16.33.

Marke 10.17.

Matth. 3.8.

Sect. 2.

For the first, *Humiliation* is indeede a fruite of faith : yet I put *Humiliation.* it in place before faith, because in practice it is first. Faith lyeth hid in the heart ; and the first effect whereby it appeares, is the abasing and humbling of our selues. And here we are further to consider three points : first, wherein stands *Humiliation* : secondly, the excellency of it : thirdly, the questions of conscience that concerne it.

Touching the first point, *Humiliation* stands in the practice of three things. The first is, sorrow of heart, whereby the sinner is displeased with himselfe, and ashamed in respect of his finnes. The second is, a confession to God, wherein also three things are to be done: first, to acknowledge all our maine finnes originall and actuall : secondly, to acknowledge our guiltinesse before God : thirdly, to acknowledge our iust damnation for sinne. The third thing in *Humiliation*, is supplication made to God for mercy, as earnestly as in a matter of life and death : and of these three things wee haue in Scripture the examples of *Ezra*, *Daniel*, and the prodigall sonne, *Ezra* 9. *Dan* 9. *Luk* 15. 18.

The second point is, the excellency of *Humiliation* : which stands in this, that it hath the promises of life eternall annexed to it. *Esay* 57. 15. *I dwell in the high and holy place : with him also that is of a contrite and humble spirit, so reuine the spirit of the humble, and to giue life to them that are of contrite heart.* *Psal* 51. 17. *A contrite and a broken heart, O God, thou wilt not despise,* *Pro* 28. 13. *He that hideth his sinnes, shall not prosper: but he that confesseth and forsaketh them, shall find mercy.* *1 Iohn* 1. 9. *If we acknowledge our sinnes, he is faithfull and iust, so forgine vs our sins, and to cleanse vs from all vnrighteousnes.* By all these and many other places, it is manifest, that in the very instant, when a sinner begins truly in heart and conscience to humble himselfe, hee is then entered into the state of saluation. So soone as *Dauid* said, *I haue sinned,* *Nathan* pronounceth in the name of the Lord, that his finnes were put away. And *Dauid* himselfe saith, alluding to the former place, *I said, I will confesse my sinne, and loe, thou forganest the wickednesse of my sinne.* When the Prodigall sonne had but said, *I will goe to my father, &c.* euen then, before he hum- *Luke* 15. 18.

bled himselfe, his father meetes him, and receiues him.

The third point, is touching the questions of conscience, concerning Humiliation, all which may be reduced to foure principall Cases.

I. *Case.* What if it fall out, that man in humbling himselfe, cannot call to minde either all, or the most of his finnes? I answer: A particular humiliation indeede is required, for maine and knowne finnes: but yet there are two cases, wherein generall repentance wll be accepted of God for vnkowne finnes. One is, when a man hath searched himselfe diligently, and by a serious examination, passed thorow all the Commandements of God, and yet after such examination and search made, his particular offences are yet hidden and not reuealed vnto him, so as he cannot call them to remembrance: then the generall repentance is accepted. For it is answerable to the practice of *Dauid*, who after long search, when he could not attaine to the knowledge of his particular slippes, then he addresseth himselfe to a generall humiliation, saying, *Who knoweth the errors of this life? cleanse me, Lord, from my secret faults:* and vpon this, he was no doubt accepted. Againe, when a man humbleth himselfe, and yet is *preuented by the time*, so as he cannot search his heart and life, as he would: his generall repentance will be taken and accepted of God. The truth hereof appeares in the theefe vpon the crosse, who hauing no time to search himselfe, made no speciall humiliation: yet vpon his generall confession he was accepted. Now the ground of this doctrine is this: *He that truly repents of one sinne, in this case when he is preuented, is, as if hee repented of all.*

Pla. 19. 12.

II. *Case.* What must a man doe, that findes himselfe hard-hearted, and of a dead spirit, so as he cannot humble himselfe as he would? *Ans.* Such persons, if they humble themselues, they must be content with that grace which they haue receiued. For if thou be truly and vnfainedly grieved for this, that thou canst not be grieved, thy humiliation shall be accepted. For that which *Paul* saith of almes, may be truly said in this case, that *if there be a ready minde, a man shall be accepted, according to that hee hath, and not according to that he hath not.*

1 Cor. 9. 12.

III. *Case.* Whether the partie that is more grieved for losse of his friend, then for offence of God by his sinne, doth or can truly humble himselfe? *Ans.* A man may haue a greater grieve

griefe for an earthly losse then for the other, and yet be truly grieved for his sinnes too. The reason is, because that is a bodily, naturall, and sensible losse, and accordingly sorrow, for it is naturall. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spirituall; and sensible things doe more effect and vige the minde, then the other. *David* did notably humble himselfe for his sinnes; & he did exceedingly mourne for the losse of his sonne *Absalom*, yea, and more too, then for his sinnes: *Would God I had died for thee, Absalom, O Absalom my sonne, my sonne, &c.* Againe, I answer, that the sorrow of the mind must be measured by the intention of the affection, and by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it bee lesse in respect of the intention thereof, yet it is greater in respect of the estimation of the minde: because they which truly mourne for their sinnes, griene for the offence of God, as the greatest euill of all; and for the losse of the fauour of God, as for the losse of the most excellent & precious thing in the World.

2 Sam. 38.33.

IV. *Case.* Whether it be necessary in Humiliation, that the heart should be smitten with a sensible sorrow? *Ans.* I. In sorrow for sinne, there are two things: first, to be displeased for our sinnes: secondly, to haue a bodily moouing of the heart; which causeth crying, and teares. The former of these is necessarie; namely, in heart to be deeply displeased with our selues: the latter is not simply necessarie, though it be commendable in whomsoever it is, if it be in truth; for *Lydia* had the first, but not the second. II. It falleth out oftentimes, that the greatnesse of the griefe taketh away the sensible paine, and causeth a nummednesse of the heart, so that the party griueth not. III. Sometimes the complexion will not afford teares; and in such there may be true humiliation, though with dry cheekes.

Seet. 3.

The second thing to be done for the attaining of Gods fauor, Faith in Christ. and consequently, of saluation is, to beleene in Christ. In the practice of a Christian life, the duties of Humiliation and Faith cannot be seuered; yet for Determines sake, I distinguish them. In Faith there are two thing required, and to be performed on our behalfe. First, to know the points of Religion, and namely,

the summe of the Gospel, especially the promise of righteousness, and life eternall, by Christ. Secondly, to apprehend and apply the promise, and withall, the thing promised, which is Christ, vnto our selues; and this is done, when a man, vpon the Commandement of God, sets downe this with himselfe, That Christ and his merits belong vnto him in particular, and that Christ is his wisdom, iustification, sanctification, and redemption. This Doctrine is plaine, out of the sixt of *Iohn*; for Christ is there propounded vnto vs, as the Bread and the Water of Life. Therefore Faith must not be idle in the braine; but it must take Christ, and apply him vnto the Soule and Conscience euen as meat is eaten.

The Questions of Conscience touching Faith, are these: First, how we may truly apply Christ, with all his benefits, vnto our selues? For wicked men apply Christ vnto themselves falsely, in presumption, but few doe it truly, as they ought to doe. I answer: That this may be done, we must remember to doe two things. First, lay downe a Foundation of this action, and then practise vpon it. Our Foundation must be laid in the Word, or else we shall faile in our application; and it consists of two Principles; The one is; As God giues a promise of life eternall by Christ, so he giues commandement, that euery one in particular should apply the promise to himselfe. The next is, that the Ministerie of the Word is an ordinary meanes wherein God doth offer and apply Christ, with all his benefits, to the hearers, as if he called them by their Names; *Peter, Iohn, Cornelius, Beleue in Christ, and thou shalt be saued*. When we haue rightly considered of our Foundation, the second thing is, to practise vpon it; and that is, to giue our selues to the exercises of Faith and Repentance, which stand in meditation of the Word, and Prayer for mercy and pardon: and when this is done, then God giues the sense and increase of his grace. When *Lydia* was hearing the Sermon of *Paul*, then God opened her heart. *Act. 16. 12.*

Secondly, it is demanded: When Faith begins to breede in the heart, and when a man begins to beleue in Christ? *Answer.* When hee begins to be touched in Conscience for his owne sinnes, and withall hungers and thirsts after Christ and his Righteousnesse, then beginneth Faith. The reason is plaine. As Faith is renewed, so it is begun; but it is renewed when

when a man is touched in conscience for his finnes, and begins anew to hunger after Christ; therefore when these things first shew themselves, then faith first begins. For these were the things that were in *David*, when he renewed his repentance.

Seet. 4.

The third duty necessarie to saluation, is *Repentance*. In which, two things are to be considered; the beginning, namely, a godly sorrow, which is the beginning of repentance, *2 Cor. 7.* and vpon this sorrow a Change, which is indeede Repentance it selfe. In sorrow we consider, first, the nature of it; secondly, the properties of it. Touching the nature of sorrow, it is either inward or outward. The inward sorrow, is when a man is displeased with himselfe for his finnes. The outward, when the heart declares the griefe thereof by teares, or such like signes. And sorrow in this case called a godly sorrow, is more to be esteemed by the first of these, then by the second. The propertie of this sorrow, is to make vs to be displeased with our selues, for our finnes directly, because they are finnes, and doe displease God. If there were no Iudge, no hell, nor death, yet we must be grieved, because we haue offended so mercifull a God and louing Father. And as godly sorrow will make vs thus to doe, so it is the next cause of repentance, and by this is repentance discerned.

The next thing in repentance, is the Change of the minde and whole man in affection, life, and conuersation. And this standeth in a constant purpose of the minde, and resolution of the heart, not to sinne, but in euery thing to do the will of God. Hereupon, *Paul* exhorteth them, to whom he wrote, to continue in the loue of God, and in the obedience of his word. *Barnabas*, when he came to Antioch, and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would cleaue vnto God, or continue with the Lord. So the Prophet *Ezekiel* saith, *If the wicked will turne from all finnes, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not dye.* In this purpose stands the very nature of repentance: and it must be ioyned with humiliation and faith, as a third thing auailable to saluation, and not to be seuered from them. For a man in shew may haue many good things: as for

Repentance.

Act. 21. 23.

Ezek. 18. 21.

example, he may be humbled, and seeme to haue some strength of faith: yet if there be in the said man, a want of this purpose and resolution not to sinne, the other are but dead things, and vnprofitable; and for all them, he may come to eternall destruction. Furthermore, we must distinguish this kinde of purpose, from the mind and purpose of carnall men, theeuers, drunkards, harlots, vsurers; for they will confesse their sinnes, and be sorry for them, yea and shed some teares, wishing they had neuer sinned as they haue. In these men, indeed there is a wishing will for the time, but no settled purpose. And it is a property of nature to auoid euill: but to haue a constant resolution of not sinning, is a gift of grace; and for this it is, that we must labour; otherwise our repentance is no true and sound repentance.

Sect. 5.

New obedience.
Iohn 15.5.

The fourth and last duty, is to performe *New-obedience vnto God in our life and conuersation*. In this new-obedience, three things are required. First, it must be a fruit of the Spirit of Christ in vs: for when we doe any good thing, it is Christ that doth it in vs. To this purpose *Dauid* praies vnto God, *Psal. 143. 10. Let thy good Spirit lead me forth into the land of righteousnessse*. And *Paul* exhorts the Galatians, *to walke in the Spirit*; and then marke what followes; *and ye shall not fulfill the lusts of the flesh, Gal. 5. 16*. Secondly, this new-obedience must be the keeping of euery commandement of God: for as *S. Iames* saith, *He that breakes one commandement, is guiltie of all*: that is, he that doth willingly and wittingly breake any commandement, and makes not conscience of some one, maketh not conscience of any, and before God he is as guilty of all, as if he had broken all. Thirdly, in new-obedience, the whole man must endeavour to keepe the whole Law in his mind; will, affections, and all the faculties of soule and body. As it is said of *Iosiah*, that he *turned to God according to all the Lawes of Moses, with all his heart*. This last point added to the rest, is the very forme and life of new-obedience; and from hence it followes: First, that the repentant person must not liue in the practice of any outward sinne. Secondly, that there must be in him an inward resisting and restraining of the corruption of nature, and of the heart, that hee may truly obey God, by the grace of the Spirit of God. The heart

Iam. 2. 10.

2 King. 13. 25.

heart of *Ioseph* was ready prest to resist the euill request of *Potiphar's* wife. And *Daniell* staied his affection from reuenging himselfe vpon *Shemei*, when he cursed him. Thirdly, that hee ought to stirre vp and exercise the inward man by all spirituall motions of Faith, Joy, Loue, Hope, and the praise of God.

Now touching this point, there are two principall Questions propounded. First, how may a man frame his life, to liue in New-obedience?

Answer. Though all the Bookes of the Old and New Testament are direction sufficient for a good life, yet a more speciall answer may be made out of the spirit plainly and briefly, That there are three maine Grounds or Rules of New-obedience. The first is laid downe by our Sauour Christ; *Luke 9.23. If any man will come after me, let him deny himselfe, and take up his Crosse, and follow me.* The meaning is this: Euery one that will become a scholer in the Schoole of Christ, and learne obedience vnto God, must deny himselfe, that is, hee must in the first place, exalt and magnifie the grace of God, and become nothing in himselfe, renouncing his owne reason, will, and affections, and subiecting them to the wisdom and will of God in all things; yea, esteeming all things in the earth, euen those that are dearest vnto him, as drosse and dung, in regard of the Kingdome of Christ. Again, he must take up his Crosse, that is, he ought alwayes to make a fore-hand reckoning, euen of priuate Crosses and particular Afflictions; and when they come, to beare them with chearefulness. This done, he must follow Christ, by practising the vertues of meekenesse, patience, loue, and obedience; and by being conformable to his death, in crucifying the body of sinne in himselfe. The second Rule is propounded by *Paul, Act. 24. 14. To beleene all things that are written in the Law and the Prophets*; and that is, to hold and embrace the same Faith which was embraced by the Saints and seruants of God in ancient times, and which was written by *Moses* and the Prophets. Again, in all reuerence to subiect himselfe to the true manner of worshipping and seruing God, reuealed in his Word; and not to depart from the same Doctrine and Worship, either to the right hand, or to the left. The third and last Rule, is, *to haue and to keepe Faith and a good Conscience, 1 Tim. 1. 19*. Now Faith is preserued, by knowledge of the Doctrine of the Law and the Gospel, by yeelding assent vnto the same Doctrine

beleeuing it to be true, and by a particular application of it vnto a mans selfe, especially of the promise of righteousnesse and life euerlasting, in and by Christ. Againe, that a man may keepe a good conscience, he must doe three things. First, in the course of his life he must practise the duties of the generall Calling, in the particular; so as though they be two distinct in nature, yet they may be both one in vse and practice. Secondly, in all euents that come to passe, euermore in patience and silence he must submit himselfe to the good will and pleasure of God. Thus it is said of *Aaron*, that when God had destroyed his sonnes for offering vp strange fire before him, *he held his peace, Leu. 10. 3.* And *Dauid* shewes that it was his practice, when being afflicted, hee saith, *I was as dumbe, and opened not my mouth, because thou Lord diddest it, Psal. 39. 9.* Thirdly, if at any time he falleth, either through infirmitie, the malice of Satan, or the violence of some temptation, he must humble himselfe before God, labour to breake off his sinne, and recouer himselfe by repentance. And these three be the principall and maine grounds of New-obedience.

The second Question. Considering that all good workes are the fruits of a regenerate person, and are contained vnder New-obedience: How may a man doe a good worke, that may be accepted of God, and please him?

For resolution whereof, it is to bee carefully remembred, that to the doing of a good worke, sundry things are required: whereof, some in nature doe goe before the worke to be done, some doe accompanie the doing thereof, and some againe doe follow the worke, being required to be done when the worke is done.

Before the worke, there must goe Reconciliation, whereby the person is reconciled vnto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of man can be accepted of God, vnlesse the person of the worker be approued of him. And the workes of men, of what dignitie soeuer, are not to be esteemed by the shew and outward appearance of them, but by the mind and condition of the doer. Againe, before we doe any good worke, we must by prayer lift vp our hearts vnto God, and desire him to enable vs by his Spirit to doe it, and to guide vs by the same, in the action which we are about to doe. This did the Prophet *Dauid* oftentimes, as we may reade in the *Psalmes*,

Pſalmes, but eſpecially in *Pſal.* 143. 10. when he ſaith, *Teach me to doe thy will, O God, for thou art my God: let thy good Spirit leade me into the Land of Righteouſneſſe.* And oftentimes in the 119. *Pſalme, Teach me, O Lord, the way of thy Statutes, verſ. 33. Giue me vnderſtanding, 34. Direct mee in the path of thy Commandements. 35. Again, Teach me iudgement and knowledge, 66. Let my heart be vpright in thy Statutes, 80. Stabliſh me according to thy promiſe, 116. Direct my ſteps in thy word, and let none iniquity haue dominion ouer me, 133.*

In the doing of the worke, we are to conſider two things, the matter, and the manner or forme of doing it. For the matter, it muſt be a worke commanded in the Word of God, eyther expreſſely, or generally: For it is Gods reuealed will, that giues the goodneſſe to any worke. Chriſt ſaith of the Pharifees, *that they worſhipped him in vaine, teaching for Doctrines the commandments of men.* He therefore that will doe a worke tending to the worſhip of God, muſt doe that which God commandeth. Now Actions expreſſely commanded, are the duties of the Morall Law; Actions generally commanded, are all ſuch as ſerue to be helpes and meanes to further the ſaid Morall duties. And here we muſt remember that actions indifferent, in the caſe of offence or edification, ceaſe to be indifferent, and come vnder ſome commandement of the Morall Law. To which purpoſe, *Paul ſaith, If eating fleſh will offend my brother, I will eate no fleſh while the World ſtandeth.* His meaning is, that though his eating of fleſh was a thing indifferent in it ſelfe; yet, in caſe of offence, his mind was to abſtaine from it, as much as from the breach of the Law of God. Again; if an action indifferent comes within the caſe of furthering the good of the Commonwealth, or Church, it ceaſeth to be indifferent, and comes vnder commandement; and ſo all kind of Callings, and their workes, though neuer ſo baſe, may be the matter of good workes. This point is to be remembered: for it ſerueth to encourage euery man, of what condition ſoeuer he be, in the diligent performance of the duties of his Calling; as alſo to confute the Doctrine of the Popiſh Church, which teacheth, that onely Almes-deeds, and building or maintaining of Churches and Religious Houſes, are the matter of good workes.

Now to the manner or forme of a good worke, there is required Faith. For as without Faith it is impoſſible to pleaſe
God,

Marke 7.7.

1 Cor. 10.

Rom. 14. vlt.

God, *Heb. 11. 6.* so, whatsoeuer worke is vndertaken without Faith, cannot in any sort be acceptable vnto him. What Faith then is required in this case? I answer. First, a generall Faith, whereby we are perswaded, that the thing to be done, may lawfully be done: and of this the Apostle speaketh, when he saith, *Whatsoeuer is not of Faith, is sinne.* Secondly, a particular or iustifying Faith, which purifieth the heart, and maketh it fit to bring forth a good worke; for it giues a beginning to the worke, and also couers the wants and defects thereof, by apprehending and applying vnto vs, Christ and his merits. Againe, a good worke, for the manner thereof, must be done in obedience. For knowing that the thing to be done, is commanded of God, wee must haue a minde and intention to obey God in the thing we doe, according to this Commandement. If it bee here demanded, Seeing workes must be done in obedience, how, and to what part of the Word we must direct our obedience? I answer: To the Law. But how? not considered in his rigour, but as it is qualified, mollified, and tempered by the Gospel: for according to the rigour of the Law, which commands perfect obedience, no man can possibly doe a good worke.

2 Cor. 10. 31.

Furthermore, touching the manner, it must be done to good and lawfull ends. The ends of a good worke are manifold. First, the honour and glory of God: *Whether ye eate or drinke, or whatsoever ye doe, doe all to the glory of God.* Secondly, the testification of our thankfulness vnto God, that hath redeemed vs by Christ. The third is, to edifie our neighbour, and to further him in the way to life euerlasting: *Matth. 5. 16. Let your light so shine before men, that they may see your good works, and so glorify your Father which is in Heauen.* The fourth is, to exercise and encrease our Faith and Repentance; both which be much strengthened and confirmed, by the practice of good workes. Fifthly, that we may escape the punishment of sinne, the destruction of the wicked, and obtaine the reward of the righteous, Life euerlasting. This was the end that *Paul* aimed at, in the course of his Calling: to which purpose he saith, *From henceforth there is laid up for me the Crowne of Righteousnesse; which the Lord, the righteous Iudge, shall giue me at that day, 2 Tim. 4. 8.* Sixthly, that we may be answerable to our Calling, in doing the duties thereof, and in walking as children of Light, redeemed by Christ Iesus. When *Dauid* kept his fathers sheepe, he behaued himselfe as a shepheard; but when

he was anointed King ouer Israel, God gaue him an heart and resolution, to carry himselfe as a King and Gouvernour of his people. Looke then as *Dauid* did, so ought we euen by our workes to be answerable to our callings. Seuenthly, that wee may pay the debt which we owe vnto God. For we are debtors to him in sundry regards; as we are his creatures, as we are his seruants, as we are his children: In a word, as we are redeemed by Christ, and our whole debt is, our duty of praise and thanksgiving.

After the worke is done, then comes the acceptation of it. God accepts of our workes diuers waies. First, in that he pardoneth the fault which comes from vs. Secondly, in that he approones his owne good worke in vs. Thirdly, in that he doth giue vnto the doers of them a Crowne of Righteousnes and glory, according to his promise, *2 Tim. 4. 8. Rev. 2. 10.* We then, after we haue done the worke, must humble our selues, and intreat the Lord to pardon the wants of our workes, and say with *Dauid*, Lord, enter not into iudgement with thy seruant: and with *Daniel*, Lord, vnto vs belongeth open shame and confusion, but to thee righteousness, compassion, and forgiveness. And the reason is plaine; because in vs there is no goodnesse, no holinesse, no righteousness, nor any thing that may present vs acceptable in his sight: and for this cause *Paul* saith, *I know nothing by my selfe, yet am not I thereby iustified.* Great reason then, that wee should humble our selues before God, for our wants, and pray vnto him, that he will in mercy accept our endeavour, and confirme the good worke begun in vs, by his holy Spirit.

*Psal. 143. 2.
Dan. 9. 8, 9.*

CHAP. VI.

Of the second maine Question, touching assurance of saluation.

I I. Question.

How a man may bee in conscience assured of his owne saluation?

BEfore I come to the Question it selfe, this conclusion is to be laid downe as a maine Ground; That Election, vocation, faith

Rom. 8. 30.

faith, adoption, iustification, sanctification, and eternall glorification, are neuer separated in the saluation of any man, but like inseparable companions, goe hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall haue interest in all the order in his due time. This is plain by S. Pauls words, *Whom he hath predestinate, them also he called; whom he called, them also he iustified; whom he iustified, them also he glorified.* In which place, the Apostle compares the causes of saluation, to a chaine of many linkes, whereof euery one is so coupled to the other, that he which taketh hold of the highest, must needs carry all the rest with him. Againe, amongst these linkes, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him, *Eph. 3. 17.* Now whosoever is by faith vnited vnto Christ, the same is elected, called, iustified, and sanctified. The reason is manifest. For in a chaine, the two extremes are knit together, by the middle linkes; and in the order of causes of happinesse and saluation, faith hath a middle place, and by it hath the childe of God assured hold of his election and effectuall vocation, and consequently of his glorification in the Kingdome of Heauen. To this purpose saith S. *Iohn 3. 36. He that beleeueth in the Sonne, hath euerlasting life.* And *5. 24. He that beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

Now for answer to the Question, diuers places of Scripture are to be skanned; wherein this case of Conscience is fully answered and resolved.

Sect. 1.

The first place is, *Rom. 8. 16. And the Spirit of God testifieth together with our spirits, that we are the sons of God.* In these words are two testimonies of our adoption set downe. The first is the Spirit of God dwelling in vs, and testifying vnto vs, that we are Gods children. But some will happely demand, How Gods Spirit giues witnes, seeing now there are no reuelations? *Answer.* Extraordinary reuelations are ceased; and yet the Holy Ghost in and by the Word, reuealeth some things vnto men: for which cause hee is called truly the *Spirit of Reuelation,*
Eph.

Eph. 3. 5. Again, the holy Ghost giues testimonie, by applying the promise of remission of sinnes, and life euerlasting by Christ, particularly to the heart of man, when the same is generally propounded in the Ministry of the Word. And because many are ready presumptuously to say, they are the children of God, when they are not; and that they haue the witnesse of Gods Spirit, when in trnth they want it: therefore wee are to put a difference betweene this carnall conceit, and the true testimony of the Spirit. Now there be two things whereby they may be discerned one from the other. The first is, by the meanes: For the true testimony of the holy Ghost is wrought ordinarily by the preaching, reading, and meditation of the Word of God; as also by prayer, and the right vse of the Sacraments: But the presumptuous testimonie ariseth in the heart, and is framed in the braine, out of the vse of these meanes; or though in the vse, yet with want of the blessing of God, concurring with the meanes. The second is, by the effects and fruits of the Spirit: For it stirres vp the heart to prayer, and inuocation on the Name of God, *Zach. 12. 20.* yea, it causeth a man to crie and call earnestly vnto God, in the time of distresse, with a sence and feeling of his owne miseries; and with deepe sighes and groanes, which cannot be vttered, to craue mercy and grace at his hands, as of a louing Father, *Rom. 8. 26.* Thus did *Moses* crie vnto Heauen in his heart, when he was in distresse at the Red Sea, *Exo. 14. 15.* And this gift of prayer, is an vnfallible testimonie of Gods Spirit; which cannot stand with carnall presumption.

The second testimonie of our Adoption, is our Spirit, that is, our Conscience, sanctified and renewed by the holy Ghost. And this also is knowne and discerned; first, by the griefe of the heart for offending God, called *Godly sorrow*, *1 Corinth. 7. 10.* Secondly, by a resolute purpose of the heart, and endeauour of the whole man, in all things to obey God: thirdly, by fauouring the things of the Spirit, *Rom. 8. 5.* that is, by doing the workes of the Spirit with ioy and chearefulness of heart, as in the presence of God, and as his children and seruants.

Now put the case, that the testimonie of the Spirit be wanting: then I answer, that the other testimonie, the sanctification of the heart, will suffice to assure vs. We know it sufficiently to be true, and not painted fire, if there be heat, though there be no flame.

Put the case againe, that the testimony of the Spirit be wanting, and our sanctification be vncertaine vnto vs, how then may we be assured? The answer is, that we must then haue recourse to the first beginnings and motions of sanctification, which are these: First, to feele our inward corruptions: secondly, which are pleased with our selues for them: thirdly, to begin to hate sinne; fourthly, to griene so oft as wee fall, and offend God: fifthly, to auoid the occasions of sinne: sixthly, to endeavour to doe our dutie, and to vse good meanes: seuenthly, to desire to sinne no more: and lastly, to pray to God for his grace. Where these and the like motions are, there is the Spirit of God, whence they proceed; and sanctification is begun. One Apple is sufficient to manifest the life of the Tree, and one good and constant motion of grace is sufficient to manifest sanctification. Again, it may be demanded, What must be done, if both be wanting? *Ans.* Men must not despaire, but vse good meanes, and in time they shall be assured.

Seet. 2.

The second place, is the 15. Psalme: In the first verse whereof this Question is propounded, namely, Who, of all the members of the Church, shall haue his habitation in Heauen? The answer is made in the Verses following: and in the second verse, he sets downe three generall notes of the said person. One is, to walke vprightly in sincerity, approouing his heart and life to God: the second is, to deale iustly in all his doings: the third is, for speech, to speake the truth from the heart, without guile or flattery. And because we are easily deceiued in generall sins in the 3, 4, and 5. verses, there are set downe seuen more euident and sensible notes of sincerity, iustice and truth. One is in speech, not to take vp or carrie abroad false reports and slanders. The second is, in our dealings not to doe wrong to our neighbour, more then to our selues. The third is, in our company, to contemne wicked persons worthy to be contemned. The fourth is, in our estimation we haue of others, and that is, to honour them that feare God. The fift is in our words, to sweare and not to change: that is, to make conscience of our word and promise, especially if it be confirmed by oath. The sixt is in taking of gaine, not to giue money to vsurie; that is,
not

not to take encrease of bare lending, but to lend freely to the poore. The last is, to giue testimony without bribery or partiality. In the *ffth verse*, is added a reason of the answer: he that in his indeauour doth all these things, shall neuer be moued, that is, cut off from the Church as an hypocrite.

Secl. 3.

The third place of Scripture is the first Epistle of *Iohn*: the S. Iohns first principall scope whereof, is to giue a full resolution to the conscience of man, touching the certainty of his saluation. And the principall grounds of assurance, which are there laid downe, may be reduced to three heads.

The first is this, *He that hath Communion or fellowship with God in Christ, may be vndoubtedly assured of his saluation.* This conclusion is propounded, Chap. 1. vers. 3, 4. Where the Apostle tels the Church, that the end of the preaching of the Gospell vnto them was, that they might haue fellowship, not onely mutually among themselves, but also with God the Father, and with his Sonne Iesus Christ. And further, that hauing both knowledge and assurance of this heavenly Communion, to be begunne in this life, and perfected in the life to come, *their ioy might be full*: that is, they might thence reape matter of true ioy and sound comfort vnto their soules and consciences. Now whereas it may be haply demanded by some beleeuers, how they should come to this assurance? S. Iohn answers in this Epistle, that the certainty thereof may be gathered by foure infallible notes. The first is *Remission* of sinnes. For though God be in himselfe, most holy and pure, and no mortall man beeing vnclane and polluted by sinne, can haue fellowship with him: yet God hath shewed his mercy to those that beleue in him, and hath accepted of the blood of Iesus Christ his Son, whereby they are cleansed from all their corruptions, vers. 7. If here it be asked, how this pardon and forgiveness may be knowne? it is answered, By two signes. One is humble and hearty Confession of our sinnes vnto God; for so saith the Apostle. *If we confesse our sinnes, he is faithfull and iust to forgive our sinnes, and to cleanse vs from all iniquity, v. 9.* The other is the pacified Conscience; for *beeing iustified by faith, we haue peace with God*: and, *If our heart condemne vs not*; that is, if our conscience in respect of sinne doth not accuse

1 Iohn 5.12.

Rom. 9.1.

vs,

vs, then haue we boldnesse towards God. Chap. 3. v. 21. The second note of fellowship with God, is the *sanctifying Spirit*, whereby we are renewed in holinesse and righteousnesse: *Hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs, c.* 3. v. 24. The third is *holines* and *uprightness* of heart and life. To this end the Apostle saith, *If we say that we haue fellowship with him, and walke in darkenes, we lye and doe not truly: but if we walke in the light, as he is in the light, we haue fellowship one with another, &c.* chap. 1. 6, 7. The fourth is *perseuerance* in the knowledge & obedience of the Gospell. So the same Apostle exhorteth the Church: *Let therefore abide in you the same doctrine concerning Christ, which ye haue heard from the beginning. If that which yee haue heard from the beginning, remaine in you, that is, if ye beleuee and obey it, you also shall continue in the Sonne, and in the Father,* chap. 2. 24.

The second Ground, *He that is the adopted sonne of God, shall vndoubtedly be saued.* This point the Apostle plainly declareth, when he saith, *Beloued, now are we the sonnes of God—And we know, that is, we are vndoubtedly assured by faith, that when Christ shall appeare in glory, we shall all be like vnto him, for we shall see him as he is.* That the latter part of these words, is thus to be expounded, I gather out of Chap. 2. 28. as also by comparing this text with that of S. Paul, when he saith, *When Christ which is our life shall appeare, then shall we also appeare with him in glorie.* And againe, *If we be sonnes, we are also heires, euen the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.* Now put the case, that the conscience of the beleueer will not rest in this, but desires to be further resolued, touching the certainty of his *adoption*? Then I answer, that he must haue recourse vnto the signes, whereby a Sonne of God may be discerned from the child of the diuell: and these are principally three. First is, *truly to beleuee* in the name of the Sonne of God; for those that haue God for their Father, are made the sons of God, *by faith in Iesus Christ*: And this faith shewes it selfe by obedience. For hereby we are sure that we know Christ, that is, that we beleuee in him, & apply him with all his benefits vnto our soules, *If wee keepe his commandments.* Nay further, *He that saies, I know him, and keepe not his commandment, is a lyer, and the truth is not in him,* 1 Ioh. 2. v. 3, 4. The second signe is, *a hearty desire, and earnest indeauour to be cleansed*

Chap. 3. v. 3.

Col. 3. 16.

Rom. 8. 7.

Gal. 3. 16.

cleansed of his corruptions. Every son of God that hath this hope, purifieth himselfe, euen as Christ is pure, chap. 3. vers. 3. The third, is the loue of a Christian, because he is a Christian: for hereby, saies the Apostle, are the children of God knowne from the children of the Diuell; because the sonnes of Satan doe hate their brethren (as Cain did his brother Abel) euen for the good workes which they doe. On the other side, Gods adopted sonnes may hereby know themselves to be translated from death to life, because they loue the brethren, chap. 3. 10, 11, 12, &c.

The third Ground, *They that are assured of the loue of God to the in particular, may also be certainly assured of their owne saluation.* This Doctrine followes necessarily vpon the Apostles words, chap. 4 v. 9. For those whom God hath loued from all eternity, to them he hath manifested his loue, by *sending his onely begotten Sonne into the World, that they might liue through him eternally.* But how may a man be assured of Gods speciall loue and fauour? The same Apostle answers, by two notes: The first is, the *loue of our brethren*, and that according to Gods commandement; wherein it is commanded, that he that loues God, should loue his brother also, 4. 21. And if any man say, *I loue God, and hate his brother, he is a lyer*: For how can he that loueth not his brother, whom he hath seene, loue God, whom he hath not seene? 4. 20. Now that a man deceiue not himselfe in the loue of his brother, Saint Iohn giues three Rules: One, that Christian brotherly loue should not be for outward respects, or considerations; but principally, *because they are the sonnes of God, and members of Christ: Euery one that loueth him which did beget, that is, God the Father, loueth him also which is begotten of him.* 5. 1. Another is, that it must not be outward in shew only; but inward, in the heart: *Let vs not in word or in tongue onely, but in deed and in truth,* 3. 18. Lastly, that it be not onely in time of prosperity, but *when he stands in most need of our loue.* For whosoeuer hath this Worlds good, and seeth his brother haue need, *and shutteth vp the bowels of compassion from him, how dwelleth the loue of God in him?* 3. 17. The second note of Gods loue vnto vs, is *our loue of God.* For those whom God loueth in Christ, to them he giues his grace, to loue him againe. And this louing of him againe, is an euident token of that loue wherewith he loueth them. So saith the Apostle, *We loue him, because he loued vs first.* 4. 19. If it be demanded, how a man may be assured that he loueth God? The answer is, he may know it by

two things. First, by his *conformity* to him in holinesse. The child that loues his father, will be willing to tread in the steps of his father; and so in like maner, he that loueth God, will endeavour *even as he is, so to be in this World*, 4. 17. But how is that? not in equality and perfection, but in similitude and conformity, struiuing to be holy as he is holy, and endeavouring to doe his will in all things. Secondly, by the *meaning* of his affection from the things of this World, yea, from all pleasures and delights of this present life; so far forth, as they are seuered from the feare and loue of God. *Loue not this World, nor the things that are in the World: if any man loue this World, the loue of the Father is not in him*, 2. 15.

Sect. 4.

2 Tim. 2. 19.

The fourth place, is in the second of 2 Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale: The Lord knoweth who are his; and let every one that calleth upon the Name of the Lord, depart from iniquity.* In these words, Paul goeth about to cut off an offence, which the Church might take, by reason of the fall of *Hymeneus* and *Philetus*, who seemed to be Pillars and principall men in the Church. And to confirme them against this offence, he saith; *The foundation of God*, that is, the Decree of Gods election, *stands firme and sure*: so as those which are elected of God, shall neuer fall away, as these two haue done. And this he declares by a double similitude. First of all he saith, the election of God is like the foundation of an house, which standeth fast, though all the building be shaken. Secondly, he saith, that election hath the seale of God, and therefore may not be changed; because things which are sealed, are thereby made sure and authentickall. Now this seale hath two parts. The first concernes God, in that every mans saluation is written in the Booke of Life, and God knoweth who are his. And because it might be said, God indeed knowes who shall be saued; but what is that to vs? we know not so much of our selues: Therefore S. Paul, to answer this, sets down a second part of this seale, which concernes man, and is imprinted in his heart and conscience; which also hath two branches, the gift of inuocation, and a watchfull care, to make conscience of all and euery sinne; in these words: *And let every one that calleth upon the Name of the Lord, depart from iniquity.* Whereby he signifieth, that

that those that can call vpon God, and giue him thanks for his benefits, and withall, in their liues make conscience of sinne, haue the seale of Gods election imprinted in their hearts, and may assure themselues they are the Lords.

Sect. 5.

A fift place of Scripture touching this Question, is, *2 Pet. 1. 10.* *Give all diligence to make your election sure; for if you do these things, you shall neuer fall.* *2 Pet. 1. 10.* Which words containe two parts: First, an exhortation, to make our election sure; not with God, for with him, both it and all other things are vnchangeable: but to our selues, in our owne hearts and consciences. Secondly, the meanes whereby to come to this assurance; that is, by doing the things before named, in the 5, 6, and 7. verses: and that is nothing else, but to practise the vertues of the Morall Law, there set downe; which I will briefly shew what they are, as they lye in the Text.

[*To Faith, adde Vertue.*] By *Faith*, he meaneth true Religion, and that gift of God, whereby we put our trust and confidence in Christ. By *Vertue*, he meaneth no speciall vertue, but (as I take it) an honest and vpright life before men, shining in the vertues and works of the Morall Law. By *Knowledge*, hee meanes a gift of God, whereby a man may iudge how to carry himselfe warily and vprightly before men. By *Temperance*, is vnderstood a gift of God, whereby we keepe a moderation of our naturall appetite, especially about meat, drinke, and attire. By *Patience*, is meant a vertue, whereby we moderate our sorrow, in enduring affliction. *Godlinesse* is another vertue, whereby we worship God in the duties of the first Table. *Brotherly kindnesse* is also that vertue, whereby we embrace the Church of God and the members thereof, with the bowels of Loue. And in the last place, *Loue* is that vertue, whereby we are well affected to all men, euen to our enemies. Now hauing made a rehearfall of these vertues, in the tenth verse he saith, *If ye do these things, ye shall neuer fall*; that is to say, If ye exercise your selues in these things, you may hereby be well assured and perswaded of your election and saluation.

CHAP. VII.

*Of the third maine Question, touching Distresse of Mind;
and generally of all Distresses, and their Remedies.*

III. Question.

*How a man being in Distresse of Mind,
may be comforted and relieved?*

Ans. Omittinall circumstances (considering that much might be spoken touching this Question) I will onely set downe that which I take to be most materiall to the doubt in hand.

Sect. I.

Distresse of
mind in gene-
rall.
Prou. 18. 14.

Distresse of Mind (which Salomon calls a *broken or troubled spirit*) is, when a man is disquieted and distempered in conscience, and consequently in his affections, touching his estate before God. This distresse hath two degrees; the lesse, and the greater: The lesse, is a single *Feare*, or griefe, when a man standeth in suspence and doubt of his owne saluation, and in feare that he shall be condemned: The greater distresse, is *Despaire*, when a man is without all hope of saluation, in his owne sence and apprehension. I call Despaire a greater distresse, because it is not a distinct kind of trouble of mind, (as some doe thinke) but the highest degree, in euery kind of distresse: For euery distresse in the mind, is a feare of condemnation, and comes at length to desperation, if it be not cured.

In speciall:

All distresse of mind ariseth from temptation, either begun or continued: For these two do so necessarily follow, and so inseparably accompany each the other, that no distresse, of what kind soeuer, can be seuered from temptation. And therefore, according to the diuers sorts of temptations that do befall men, must the distresses of the mind be distinguisht.

Now Temptations be of two sorts; either of *triall*, or *seducement*

ment, Temptations of *triall* are such as doe befall men, for the triall and prooffe of the grace of God which is in them. The Temptations of triall, are two-fold: the first, is a *combate* of the conscience *directly* and *immediately* with the *wrath* of God; which beeing the most grievous temptation that can be, it causeth the greatest and deepest distresse of conscience. The second is, the triall of the *Crosse*, that is, of outward affliction, whereby God maketh prooffe of the faith of his children; and not onely that, but of their hope, patience, and affiance in his mercy for their deliuerance.

Temptations of *seducement* be such, as wherein men are entised to fall from God and Christ, to any kind of euill. And these are of three kinds. The first, immediately from the Diuell; and it is called the temptation of *Blasphemies*, or the *Blasphemous temptation*. The second is, *from a mans owne sinnes*, originall and actuall; and this also hath sundry branches, as we shall see afterward. The third proceedes from *Imagination* corrupted and depraued. Now answerable to these seuerall kinds of Temptations, are the seuerall kinds of Distresses. And as all temptations may be reduced to those five, which haue beene before named; so may all distresses be reduced to five heads, arising of the former temptations.

Sect. 2.

Before I come to handle them in particular; we are to consider in the first place, what is the best and most sure Generall Remedy, which may serue for all these, or any other kinde of temptation, that is incident to man: and by this, the curing of any particular distresse, will be more easie and plaine.

The Generall
Remedie of all
Distresses.

This generall Remedy, is the *Applying of the promise* of life euermlasting, in and by the blood of Christ. For no physicke, no arte or skill of man, can cure a wounded and distressed conscience, but onely the blood of Christ. And that this is the soueraigne remedy of all other, no man doubteth. The maine difficulty is, touching the manner of proceeding, in the application of the promise. Herein therefore, three things must be performed.

First of all, the partie must disclose the cause of the particular distresse, that the remedy may the better be applied.

For the truth is, that the very opening of the cause is a great ease to the minde, before any remedy be applied. Yet by the way, this care must be had, that the thing to be revealed be not hurtfull to the partie to whom it is made knowne: For the distresse may haply arise of some confederacy, in matters of Treason; by the concealing whereof, the party to whom they are revealed, may intangle himselfe in the same danger.

Secondly, if the cause may be knowne (for sometime it is hid from the party distressed) then triall must be made, whether the said party be fit for comfort, yea, or no: For if he be found to be vnfit, the Word of God shall be mis-applied, & consequently abused. His fitnessse for comfort may be found out, by searching whether he be humbled for his sinnes, or not; for men may be in great distresse, and yet not touched at all for their sinnes. This humiliation stands in sorrow for sin, with confession of the same vnto God, and in earnest prayer for the pardon thereof, with an hearty desire of amendment of life. But if on the other side, the party be vn humbled, then the first and principall care must be, to worke in him some beginning of humiliation. This may be done in a friendly and Christian talke and conference, whereby he must first be brought to see and well to consider his owne sinnes; secondly, to grieve and to bee sorry for them, at the least, for some of the principall.

And touching this sorrow, two things must be remembred: first, that the nature of worldly sorrow must be altered, by being turned and changed into sorrow according to God. If a man be in some danger of his life, by bleeding at the nose; experience teacheth, the counsell of the Physician is, to open a veine, and let the party blood in the arme, that the course thereof may be turned another way: The like order is to be taken with men that are troubled with worldly sorrow in their distresse; and that is, to turne the course of their griefe, by causing them to grieve, not for worldly respects, or onely in consideration of the punishment due vnto them for their sinnes, but principally for the very offence of God, in and by their sinnes committed.

This done, a second care must be had, that this sorrow for sinne be not confused, but a distinct sorrow. The man that is in sorrow, must not be grieved onely, because he is as other men are, a sinner; but more especially for this and that particular sinne, by which it comes to passe that he is such or such a sinner;

ner; that so his sorrow in respect of sinne, may be distinct, and brought as it were to some particular head. And men in this case, must deal with the party distressed, as Surgeons are wont to doe with a tumour, or swelling in the body: whose manner is first to apply drawing & ripening plaisters to the place affected, to bring the sore to an head, that the corruption may issue out at some one place: and then afterward healing plaisters, which are of great use to cure the same: Euen so confused griefe must be reduced to some particulars: and then, and not before, is a man fit for comfort, when his conscience is touched in speciall, in regard of some one or more distinct and severall offences. And he that is grieved for one sinne truly, and vnfeinedly, from his heart; shall proportionally be grieved for all the sinnes, that he knoweth to be in himselfe.

The third thing required in applying this remedy, is, the ministering and conueying of comfort to the mind of him, that hath confessed his sinnes, and is truly humbled for them: and it is the point of greatest moment of all. Where if the Question be, how this comfort should be ministered? the answer is, It may be done, by bringing the partie troubled within the compasse of the promise of life. And there betwo waies of doing this: the one false, and the other true.

Sect. 3.

Some thinke, that men may be brought within the Couenant, by the doctrine of Vniuersall grace and redemption. But this way of perswading a man that he hath title in the Couenant of grace, is both false, and vnfit. False it is, because all the promises of the Gospell, are limited within the condition of Faith, and Repentance; not being vniuersall to all, but made onely to such persons, as repent and beleue: therefore they are indefinite, in regard of whole mankind, and to beleeuers onely they are vniuersall.

The false way
of ministering
comfort.

It is objected, that God would haue all men to be saued, *1 Tim. 2. 4.*
Ans. The Apostle is the best expounder of himselfe; and he saith in the *Acts* to the same effect, *The time of this ignorance God regarded not, but NOW he admonisheth all men euery where to repent.* In which words, *Paul* ads this circumstance of time [*now*], to limit this good will of God, to the last age of the world,

Act 17. 30.

Esa. 49.8.

John 5.16.

after the comming of Christ in the flesh, and not to enlarge the same to all the posterity of *Adam*. And so must he be vnderstood in the place to *Timothy*; *God would haue all men to be saved*: that is, *now*, in this last Age of the World. And thus the same Apostle, *2 Cor. 6.* expounds a certaine Prophecie of *Esa.* concerning the acceptable time of grace. *Now* (saith he) *is the acceptable time, behold [Now] is the day of saluation*; meaning the time of the New Testament. And *Coloss. 1. 26.* *The mystery hid from the beginning, is now made manifest to the Saints.* And *Rom. 16. 26.* *The reuelation of the secret mystery is now opened.* All which, and many other places about the same matter, hauing the circumstance of time [*Now*] must needs bee limited to this last Age of the World. As for the note of Vniuersality, *All*, it must not be vnderstood of all particulars, but of all kinds, sorts, conditions, and states of men; as may be gathered out of the former words; *I would that prayers be made for all men*; not for euery particular man (for there be some that sinne vnto death, for whom we may not pray) but for all states of men, as well Princes, as subiects; poore, as rich; base, as noble; vnlearned, as learned, &c.

But the saying of *Paul* is vrged, *2 Cor. 5. 18.* *God was in Christ, reconciling the World vnto himselfe*: therefore the promise in Christ belongs to the whole World, and consequently to euery one. *Answer*. The same Apostle shall againe answer for himselfe, *Rom. 11. 15.* *The casting away of the Iewes, is the reconciling of the World*, that is, of the Gentiles, in the last Age of the World: for so he said before more plainly, *The falling away of the Iew, is the riches of the World; and the diminishing of them, the riches of the Gentiles.* And so must that place to the *Corinths* be vnderstood, namely, not of all and euery man that liued in all Ages and Times, but of them that were (by the dispensation of the Gospel) to be called out of all Kingdomes and Nations, after the death and ascension of Christ.

Thus then the promise of saluation is not *uniuersall*, without exception, or restraint: and therefore application made by the vniuersality of the promise, admits some falsehood.

Secondly, this way of applying is also vnfit. For the reason must be framed thus: *Christ died for all men; but thou art a man, therefore Christ died for thee.* The partie distressed will grant all, and say; Christ indeed dyed for him, if hee would haue receiued

receiued Christ, but he by his sinnes hath cut himselfe off from his owne Sauour, and hath forsaken him, so as the benefit of his death will doe him no good.

Seet. 5.

The right way of ministring Comfort to a party distressed followeth. In the handling whereof, first I will lay downe the Grounds, whereby any man that belongs to God, may be brought within the Couenant. And then I will shew the right way, how they must be vsed and applied. The grounds of Comfort.

For the first, Recourse must not be had to all graces, or to all degrees and measure of grace; but onely such, as a troubled Conscience may feele and reach vnto. For those that bee the true Children of God, and haue excellent measure of grace; when they are in distresse, feele little or no grace at all in themselves. The graces then, that serue for this purpose, are three: Faith, Repentance, and the true Loue of God, which is the fruit of them both. And that wee may the more easily and truly discerne of them, and not be deceiued, inquirie must be made, what be the Seedes and beginnings of them all.

The first Ground of grace is this: *A desire to repent and beleeue, in a touched heart and conscience, is faith and repentance it selfe; though not in nature, yet in Gods acceptation.* I proue it thus: It is a principle granted and confessed of all men; that in them which haue grace, God accepteth the will for the deed. *If there be a willing mind* (saith the Apostle) *it is accepted not according to that a man hath not, but according to that he hath.* 2 Cor. 8. 12. Again, God hath annexed a promise of blessednes, and life euerlasting to the true and vnfaigned desire of grace. Whence it is, that they are in Scripture pronounced blessed, which *hunger and thirst after righteousness.* And who are they but such as feele themselves to want all righteousnesse, and doe truly and earnestly desire it in their hearts? For hunger and thirst argues both a want of some thing; and a feeling of the want. And to this purpose the Holy Ghost saith, *To him that is athirst, will I giue to drinke of the water of life freely.* Reuel. 2. 17. Now this thirsty soule, is that man, which fees himselfe destitute of all grace, and Gods fauour

faour in Christ, & withall doth thirst after the blood of Christ, and desires to be made partaker thereof. God is wont mercifully to accept of the desire of any good thing; when a man is in necessity, and stands in want thereof. *The Lord* (saies *Dauid*) *heares the desire of the poore*, that is, of them that are in distresse, either of body or minde : *Yea, he will fulfill the desire of them that feare him.*

Pfal. 10. 17.

Pfal. 145. 19.

It will be said, that the desire of good things is naturall : and therefore God will not regard mens desires.

I answer, Desires be of two sorts; Some be of such things, as men by the meere light of nature know to be good : for example; the desire of wisdom, of ciuill vertue, of honour, of happinesse, and such like : and all these nature can desire. Others be aboue nature, as the desire of remission of finnes, reconciliation, and sanctification : and they which seriously desire these, haue a promise of blessednes and life euerlasting. And hence it followes, that desire of mercy, in the want of mercy, is mercy it selfe; and desire of grace, in the want of grace, is grace it selfe.

A second Ground is this : *A godly sorrow whereby a man is grieved for his finnes, because they are finnes, is the beginning of repentance, and indeed for substance is repentance it selfe.* The Apostle *Paul* reioyced that he had in the worke of his Ministry, wrought this godly sorrow in the hearts of the Corinthians, calling it sorrow *that causeth repentance not to be repented of.* This sorrow may bee discerned in this sort : The heart of him in whom it is, is so affected, that though there were no conscience, nor diuell to accuse, nor hell for condemnation; yet it would be grieved in it selfe, because God by sin is displeased and offended.

2 Cor. 7. 9.

If it be alledged, that euery one cannot reach to this beginning of repentance, thus to sorrow for his sinne; then I adde further, If the party be grieved for the hardnesse of his heart, whereby it comes to passe, that he cannot grieve, he hath vndoubtedly receiued some portion of godly sorrow. For it is not nature, that makes vs to grieve for hardnesse of heart, but grace.

The third Ground is, that *A settled purpose, and willing minde to forsake all sinne, and to turne vnto God, (though yet no outward conversion appeare,) is a good beginning of true conversion, & repentance.* I thought (saith *Dauid*) *I wil confesse against my selfe my wickednesse.*

Pfal. 32. 5.

kednesse, vnto the Lord, and thou forgauest the punishment of my sinne. And to this is added (*Selab*;) which is not onely a muscical note; but, as some thinke, a note of obseruation, to mooue vs to marke the things that are set downe, as being of speciall weight and moment. And surely this is a matter of great consequence: that vpon the very vnfeined purpose of confession of sinne, God should giue a pardon thereof. Take a further prooofe of this in the prodigall sonne, whom I take not for one that was neuer called, or turned to God, (though some doe so, and seeme to haue warrant for their opinion:) but rather for him that is the Child of God, and afterward fals away. Now this man being brought by some outward crosses and afflictions, to see his owne misery, purposeth with himselfe, to returne to his father againe, and to humble himselfe, and confesse his iniquitie: and vpon this very purpose, when he had said, *I will goe to my father.* Luke 15. 17, 18. and say vnto him, *Father, I haue sinned, &c.* at his returne a far off, his father receiues him as his childe againe, and after acceptation followes his confession. The like is to be seene in *Dauid*, who being reprobued by the Prophet *Nathan*, for his sinnes of adultery and murder, presently made confession of them, and at the very same time, receiued by the Prophet sentence of absolution, euen from the Lord himselfe, wherein he could not erre.

The fourth Ground, *To loue any man because he is a Christian and a child of God,* is a sensible and certaine note of a man that is partaker of the true loue of God in Christ. Hereby (saith S. Iohn) 1 Iohn 3. 14. we know that we are translated from death to life, because we loue the brethren. Loue here is not a cause, but onely a signe of Gods loue to vs. And our Sauour Christ saith, *He that receiueth a Prophet in the name of a Prophet, shall receive a Prophets reward.* Matth. 10. 41.

Now that we be not deceiued in these grounds; it must bee remembred, that these beginnings of grace (be they neuer so weake) must not be flittering and fleeting, but constant and settled; not stopped nor staid in the way, but such as daily grow and increase: and then they are indeed accepted of God. And he that can find these beginnings, or any of them truely in himselfe, he may assure himselfe thereby that he is the childe of God.

Sect. 5.

The true way
of bringing a
man within
the Covenant.

Having thus laid downe the Grounds of comfort : I come now to the way, by which the party in distresse, may bee brought within the compasse of the promise of saluation. This way stands in two things ; in making Triall, and in applying the promise.

First then, Triall must be made, whether the person distressed haue in him as yet, any of the forenamed grounds of grace or not. This triall may be made by him that is the comforter, in the moouing of certaine Questions to the said person. And first, let him aske, whether he belecue and repent? The distressed party answers no, he cannot repent nor belecue. Then he must further aske, whether he desire to belecue and repent? To this he will answer, he doth desire it with all his heart; in the same sort is he to make tryall of the other grounds. When a man is in the fitte of temptation; he will say resolutely, he is sure to be damned. Aske him in this fitte, of his loue to God, he will giue answer, he hath none at all; but aske him further, whether he loue a man because he is a Christian, and a child of God, then will he say he doth indeed. Thus after triall made in this manner, some beginnings of faith and repentance will appeare, which at the first lay hid. For God vseth out of the time of prosperity, by, and in distresse and affliction to work his grace.

The second point followeth. After that by triall some of the foresaid beginnings of grace be found out, then comes the right applying of the promise of life euerlasting to the party distressed. And that is done by a kind of reasoning : the first part whereof, is taken from Gods Word; the second from the testimony of the distressed conscience; and the conclusion is the applying of the promise on this manner : *He that hath an unfained desire to repent and beleue, hath remission of sinne, and life euerlasting : But thou hast an earnest desire to repent and beleue in Christ. Therefore remission of sinnes and life euerlasting is thine.*

Maior.

Minor.
Conclusion.

And here remember, that it is most conuenient, this Application be made by the Minister of the Gospell, who in it, must vse his ministeriall authoritie giuen him of God, to pronounce

nounce the pardon. For in distresse, it is as hard a thing to make the conscience yeeld to the promise, as to make fire and water agree. For though men haue signes of grace and mercy in them, yet will they not acknowledge it, by reason of the extremitie of their distresse. In this manner, vpon any of the former grounds, may the troubled and perplexed soule be assured, that mercy belongs to it. And this I take to be the onely generall and right way of comforting a distressed conscience.

Now that the promise thus applyed, may haue good successe, these fixe rules must necessarily be obserued.

I. One is, that the comfort which is ministred, be allayed with some mixture of the Law: that is to say, the promise alone must not be applied, but withall, mention is to be made of the sinnes of the partie, and of the grieuous punishments due vnto him for the same. The reason is, because there is much guile in the heart of man; insomuch, as oftentimes it falleth out, that men not thoroughly humbled, beeing comforted either too soone, or too much, doe afterward become the worst of all: In this respect, not vnlike to the yron, which being cast into the fire vehemently hot, and cooled againe, is much more hard then it would haue bene, if the heate had bene moderate. And hence it is, that in the ministring and applying of comfort, we must withall somewhat keepe them downe, and bring them on by little and little to repentance. The sweetnesse of comfort is the greater, if it be allayed with some tartnesse of the Law.

II. Another rule is this: *If the distressed partie bee much possessed with grieffe of himselfe, hee must not bee left alone, but alwaies attended with good company.* For it is an vsuall practice of the Diuell, to take the vantage of the place and time, when a man is solitary, and deprived of that helpe, which otherwise he might haue in societie with others. Thus hee tempted *Eue*, when she was apart from her husband. And in this regard, *Salomon* pronounces a woe to him that is alone. But *Eccles. 4. 20.* herein doth his malice most appeare, in that he is alway readiest, when a man is in great distresse, and withall solitary, then vpon the suddain to tempt him to despaire, and to making away of himselfe.

III. Thirdly, *The party in distresse must be taught, not to rest vpon his own iudgement, but alwaies to submit himselfe, and be consens*

to be aduised by others, that are men of wisdom, iudgement, and discretion. A thing to be obserued the rather, because the very neglect thereof hath caused sundry persons to remaine vncomforted for many yeeres.

IV. Fourthly, *the party distressed must neuer heare tell of any fearefull accidents, or of any that haue beene in like or worse case then himselfe is.* For vpon the very report, the distressed Conscience will fasten the accident vpon it selfe, and thereby commonly will be drawne to deeper grieffe, or despaire. The mind afflicted, is prone to imagine fearefull things; and sometime, the very bare naming of the Diuell, will strike terror and feare into it.

V. Fifthly, the party that is to comfort, must beare with all the wants of the distressed; as with their frowardnesse, peeuishnesse, rashnesse, and with their distempered and disordered affections and actions: yea, he must put vpon him (as it were) their persons, being affected with their misery, and touched with compassion of their sorrowes, as if they were his owne; grieving, when he seeth them to grieue; weeping, when they doe weepe and lament.

VI. Sixtly, he that is the Comforter, must not be discouraged, though after long labour and paines taking, there follow small comfort and ease to the party distressed. For men will often bewray their stiffenesse in temptation, and usually it is long before comfort can be receined: and why? surely, because God hath the greatest stroke in these distressed of mind, and brings men thorow all the temptations that he hath appointed, euen to the last and vtmost, before he opens the heart, to receiue comfort. The Church in the Canticles, seekes for her Beloued: but before she can find him, she goes about in the City, thorow the streets, and by open places, passing by the Watchmen themselves; and after she hath vsed all meanes, without helpe or hope, at length, and not before, she findes her Beloued, *Him in whom her soule delighteth.*

Can. 3 4.

Thus much for the generall Remedy of all Distresses: now I come to the particular Distresses themselves.

CHAP. VIII.

*Of the first Speciall Distresse, arising of a
Divine Temptation.*

THe first Distresse ariseth of a *Divine Temptation*; which is a combat with God himselfe *immediately*. And this Distresse is, when the Conscience speakes some fearefull things of God; and withall, the party distressed feelles some euident tokens of Gods wrath.

Sect. I.

Examples hereof, we shall find many in the Word of God. One Examples.
is, the example of righteous *Iob*; who hauing bin long in outward afflictions, was withall exercised with the apprehension of the anger of God: and in that state he saith, that *the Arrowes of the Al-* Iob 6.4.
mighty were in him, that the venome thereof did drinke vp his spirit, that the terrors of God did fight against him. Yea, further he addeth, that God was his enemy, and writ bitter things against him, and made Iob 13.26.
him to possesse the finnes of his youth. And at another time he complaineth, that Gods wrath had torne him, that he hated him, gnashed Iob 16.9.
upon him with his teeth, and had sharpened his eyes against him; yea, that he had taken him by the necke, and beaten him, and set him as a marke for himselfe. In all which, & diuers other places, it appears, that his Conscience was exercised with the fence of the wrath of God, which had now euen seized vpon his soule.

Another example we haue in *Dauid*, who also was exercised with this temptation and trouble of mind; as the first words of the 6. Psalme, and the whole tenour thereof, do euidently shew. For, first he desires the Lord, *not to rebuke him in his wrath*; and afterward complaineth, that his griefe was so great, that his very flesh consumed, his bones were vexed, and his body brought to such a state, as no sickness could haue brought him vnto. And it is not vnlike, that the same Prophet did often fall into the like kind of distresse of mind; as may be gathered out of Psalme 77. and sundry other places.

Now, as it fared with these and diuers other seruants of God in ancient times, so are we not without some instances thereof in

in our dayes. Amongst many, that worthy man, Master *Luther*, writes of himselfe, that he was in this particular temptation; and that he learned in it, the Doctrine of the Iustification of a sinner by the meere mercy of God, without any merit of works. And vpon the sense and experience of the nature and properties of this distresse, he wrote a notable exposition of the sixt Psalm of *Dauid*; the scope and intent whereof, he writeth to be nothing else, but a soueraigne remedy of this and the like distresses of the Mind and Conscience.

Sect. 2.

The occasion.

Now if it be demanded, What is the Occasion of this kind of temptation? I answer, that it ariseth sometimes vpon the commission of some notorious sinne, which doth wound the Conscience; as in *Cain*, *Indas*, and *Saul*, who for their great and capitall finnes, that stinged and wounded their Consciences, grew to a fearefull state, and consequently perished in this temptation. Sometimes againe it comes when there is no sinne committed, but obedience to God performed: and then there cannot be rendered any reason of it, either in man, or out of man, saue this, that God will haue it so to be. And the truth hereof is plaine, by the examples of *Iob* and *Dauid*, before mentioned.

Sect. 3.

The effects of this Temptation are many, and very strange. For outwardly it workes a change and alteration in the body, as it were a burning Ague; and it causeth the entrals to rise, the Liuer to rowle in the body, and it sets a great heat in the bones, and consumes the flesh, more then any sicknesse can doe. And that it is so as I say, beside experience, it is cleare in the Word of God. *Dauid* in this distresse affirmeth, that *his eyes were eaten as it were with wormes, and sunke into his head*, *Psal. 6. 7. That his moisture became as the drowth in Summer*, *Pf. 32. 4.* And *Iob* saies, that *his skin was blacke vpon him, his bones were burnt with heat*: yea, that by meanes of this distresse, *he was now full of wrinkles, and his leanenesse did rise vpon him*. It is a Principle which Physicians doe hold, That the mind followes the temperature of the body, and is affected according to the good or euill constitution thereof: which though

Iob 30. 30.

Iob 16. 8.

though it be true, yet withall it is as manifest on the other side, that the body doth often follow the state and condition of the minde. For a distressed heart must, of necessity, make a fainting and a languishing body.

Sect. 4.

But the principall thing to be sought for in this temptation is, *The Remedy.* the Remedy thereof: whereunto there be five things required, which are to be practised, as occasion shall be offered.

First, choise must be made of the most fit and present remedy, and that must be vsed in the first place.

Now the most fit and present remedy is, to bring the party troubled to the *personall* exercises of faith and repentance, *by and in himselfe.* For this end, he must first examine his conscience most straightly and narrowly, of all the sinnes of his heart and life. Secondly, he must humbly confesse against himselfe, all his knowne sinnes: and withall acknowledge the due condemnation, that he thereby hath deserued. Thirdly, he must cry to heauen for mercy, intreating the Lord most instantly for pardon, and for the restraint of his wrath due vnto him for his sin. *David* being in this distresse, performed all these duties, as wee may reade in the sixt Psalme: and he saith further of himselfe, that *whilest he concealed his sinnes, the hand of God was heavy vpon him: but vpon his earnest confession, and deprecation, he receiued mercy.* And if we reade the booke of *Iob*, we shall find that the principall scope thereof is this, namely, to shew vnto vs, that *Iob* was thoroughly exercised with this temptation, and that in the end hauing beene rebuked both by friends, and by God himselfe, his recovery was made, by humbling himselfe, when he saith, *Behold, I am vile: againe, now I abhorre my selfe, and repent in dust and ashes.* Psal. 32.

Some may here demand, If it fall out, that the person himselfe cannot performe any good duty of himselfe, by reason of his distraction in soule and body, what must then bee done? *Ans.* If the party can but sigh, and sobbe vnto God for mercy, and comfort: it is no doubt, a worke of Gods Spirit, and a practice both of faith, and repentance. *We know not* (saith *S. Paul*) Rom. 8. 28. *what to pray as we ought,* (namely, in our distresses) *but the spirit is selfe maketh request for vs, with sighes that cannot be expressed:*

Exod. 14. 15.

and therein lies our comfort. Thus *Moses* at the Red Sea being in great distresse, and not knowing what to say or do, sighed & groaned inwardly in his soule vnto the Lord, for helpe and protection; and his very desire was in stead of a lowd cry in the cares of the Lord.

The second thing is, that triall must be made, whether the party hath in him any token of grace, or not?

2 Cor. 12. 9.

These tokens are the small beginnings of grace, which before I haue declared. As for example; a griefe, because wee cannot grieue for sinne as we should; a serious will and desire to beleeue, and repent; a purpose to sinne no more, and such like. If these be found in the party, then by them, as by sure pledges, he may bee assured of the fauour of God towards him: and where any of these be found, the saying of God to *S. Paul* must be vrged, *My grace is sufficient for thee*; and therewith must the distressed party stay his minde. Yea, we are to be content with any condition in this life, be it neuer so miserable, so long as we are in the fauour of God, though he should lay vpon vs euen the paines of Hell, till the time of our death. So did *David*; who when he was pursued by his owne sonne, vttered these words vnto God: *Behold, if I please thee not, doe with me what thou wilt.* And the like was the mind of *Paul*; who being assured of the fauour of God, was content, for his glory, and the saluation of the Israelites (if it had beene possible) to be separated from Christ, and to endure the very pangs of Hell.

2 Sam. 15. 36.
Rom. 9. 3.

The third thing in this Cure is, to apply to the said distressed partie such promises of God made vnto afflicted persons, as are most large and comfortable.

Luke 4. 18.

For example, that *the Lord is nere to them that are of a contrite heart, and will saue such as be afflicted in spirit*, *Psal. 34. 18.* Again, *I came not* (saith our Saniour Christ) *but to the lost sheepe of the house of Israel*, *Matth. 15. 24.* Hee saies not, to the straying sheepe, but to such as are now in the Pit, ready to be drowned; or in the Lyons mouth, ready to bee deuoured. Again, *The Spirit of the Lord is vpon me, therefore he hath anointed me, that I should preach the Gospel to the poore*; that is, to such as are distressed in conscience, and poore in spirit: *He hath sent me, that I should heale the broken-hearted, that I should preach deliuerance to the Captiues.* These and many suchlike other promises are in this case to be vrged, and the partie moued to endeavour to beleeue

belecue them, to hold to them, and to rest himselfe vpon them, though he lose all things else.

Fourthly, the party must be brought to a serious consideration of his owne life past; and of Gods mercifull dealing with him and others in his case in former times, and therewith is he to be comforted for the time present. For if aforehand he hath receiued any tokens of the fauour and loue of God, by them he is now to stay and to settle his minde. The reason is plaine: the gifts of God are without repentance; whom he loueth once, he loueth to the end: and whom he chuseth, he calleth, iustificieth, and sanctifieth, and will also in time glorifie. *David* being in such affliction, that he could hardly thinke vpon God, yet hee tooke this course, prayed to the Lord for comfort, communed with his owne heart, and called to remembrance how God had formerly dealt with him: and with this meditation of the continuall course of Gods mercy in his preservation, he confirmed his faith, and staied his heart in his greatest troubles. Psal. 77. 10.

Sect. 5.

The fift and last thing to be done, is the remoouall of such *reason and doubts*, as the party distressed vsually makes against himselfe, for his owne ouerthrow. For it is the manner of those that are troubled in mind, to dispute against themselves: and commonly they are wont to alleadge three things.

First, being instructed how to humble themselves, and to depend on Gods mercy, they will grant, that all these indeed are good things, but they belong not to them; for they neither doe, nor can feele any thing, but the tokens of Gods anger, and that they are already entred into some degrees of condemnation.

— This obiection may be taken away, by informing them of the manner of Gods dealing in all his workes. For commonly hee works all things in his creatures, *in, and by contraries*, if we could know the whole frame of them.

Thus in the Creation euery creature had his being of that which had no being; and something was made, not of something, but of nothing. After the flood, the signe of Gods couenant, for the preservation of the world from destruction by raine, is the Raine-bow, which indeed is a naturall signe of raine. When *Elias* was to prooue the Lord to be the onely true

God, against the Idolatrous Priests of *Baal*, and that by burnt offerings; he powred water vpon the sacrifice, and fild a trench with water round about; and in this contrary meanes was the sacrifice burnt vp. Christ for the curing of a blind man, tempers spetle and clay together: which in all reason, is a fitter meanes to put out the eyes, then to cause the blind to see.

Thus in the worke of our Redemption, Christ giues life, not by life, but by death, and he sends men to heauen by the gates and suburbs of hell: he shewes his greatest power, in the greatest weaknesse; nay his power is made perfect through weaknesse. He will not build vpon an old foundation, but he puls downe and destroies all, that man may haue no hope at all in himselfe, but that all the hope he hath, may be in God. First he kils, and then he makes aliue, as *Anna* speaketh: first he woundeth, and then he healeth. He makes man to sow in teares, that afterward he may reape in ioy. And he that knowes Gods dealing to be this, must herewith rest content, and satisfied: because in wrath, God vseth to remember his mercy: yea his mercy is neuer sweete vnto the palate of the soule, vntill it be seasoned with some taste of his wrath. The Paschall Lambe was eaten with sowe hearbs, to signifie, that we can feele no sweetnesse in the blood of Christ, till we first feele the smart of our owne finnes and corruptions.

Secondly, these persons vse to alleadge against themselves, that if they could feele any comfort at all, then they would stay their minds, and yeeld to good perswasions, and exhortations.

To this the answer is; That there is a rule of grace, (which we must follow) gathered out of the Word of God, and the experience of Gods children, contrary to the rule of nature, and aboue the light of reason: and it is, that *in case of affliction, we must not liue by feeling, but by faith.*

This rule is grounded vpon the speech of the Lord by the Prophet, *The iust man shall liue by his faith.* When we haue neither sight, nor sense, nor any taste of Gods mercy, but only apprehended his wrath, euen then we must labour to lay hold of mercy in his Word, and promise. Sense and feeling, are not alwaies fit directions for the time of this life: For he may be the deare childe of God, that in present feeleth nothing but his wrath and indignation. This indeed is the true triall of our faith, when euen aboue & against reason, we rely on the mercy of God
in.

2 Cor. 10. 19.

1 Sam. 2.

Hab. 2. 4.

in the apprehension of his anger. So did *David*, *Out of the deepe*, (saith he) that is, being now deeply plunged into the pangs of a distressed conscience, *haue I called vpon thee, O Lord:* and *Iob* Psal. 130. in the like case: *Lord, though thou kill me, yet will I trust in thee.* *Abraham* is commended by the holy Ghost, amongst other things, for this, that he beleued in God, *aboue hope*: that is, against all matter of hope, that might possibly be conceiued, vpon the consideration of the strength of naturall causes. The chiefe vpon the crosse, feeling nothing but woe: and seeing nothing in Christ but misery and contempt, yet he beleued in Christ, and was saued. In a word, Christ himselfe when he was forsaken Rom. 4. 18. of all men, and voide of all worldly comfort, and felt nothing but the depth of the wrath of God, in his agony and passion; yet by the faith of his manhood, he stayed himselfe and said, *My God, my God.*

Thirdly, they vse to pleade, that their case is desperate, that neuer any was in such a state as they are, neuer any touched with the like distresse of minde.

Ans. It is false: For the holy Ghost hath penned three notable places of Scripture, the booke of *Iob*, and the two Psalmes Psal. 6. & 77. of *David*, wherein are propounded vnto vs the examples of *Iob*, and *David*, Gods owne deare seruants, who were in as great distresse, as euer they, or any other haue beene. And they may not thinke, that they euer could bee able to indure greater paines then Christ; who notwithstanding in the anguish of his soule vpon the Crosse, cried out, *My God, my God, why hast thou forsaken me?*

And thus much touching the first kinde of trouble of conscience, called the diuine temptation.

CHAP. IX.

Of the second speciall Distresse, arising from outward afflictions.

THE second kinde of Distresse is that which ariseth from *outward afflictions*. By *Afflictions* I vnderstand all manner of miseries and calamities in this life, from the least to the greatest, from the paine of the little finger, to the very pangs of death.

Now the Question is, how the trouble of minde, arising by Afflictions, may be remedied. For the answer of which question, two things are required of the party distressed; *Practice* and *Meditation*.

Sect. 1.

Practice in case
of Affliction.

The *Practice* is that, which is to be vsed, in all distressed of mind whatsoeuer. And it is a diligent *examination* of the conscience in regard of sinne; an earnest and hearty *confession* thereof vnto God: and *deprecation*, that is, earnest prayer vnto him, for the pardon of the same. These three things being done truly and vnfeignedly from the heart, are a present remedy against this trouble, and bring with them much comfort.

a Chr. 33. 21, 22

Manasses the King of Iudah, that had committed much wickednesse: when he was carried captiue to Babel, and there put in chaines, he humbled himselfe, acknowledged his sinnes, and prayed earnestly vnto the Lord, and the issue was good; for God was intreated of him, and gaue him deliuerance. *Iob* being long in outward affliction, humbled himselfe in like manner, and at length receiued comfort. *Daniel* humbled himselfe before God, for his owne sinnes, and for the sinnes of Gods people, making request vnto God earnestly for them, and euen when he was in the act of praying, the Lord sent his Angel *Gabriel*, to giue him notice of deliuerance. Lastly, the Church of God vnder the crosse, performed the like duty, *Let vs search & trie our waies, and turne to the Lord*: and God in mercy gaue an

Dan. 9. 10, 11.

Lament. 3. 40.

care vnto her mourning and lamentation. By all these places, it is apparent, that there is no better remedy in the world, for the minde of man, grieved by meanes of outward afflictions, then the practice of the duties beforenamed.

Sect. 2.

Meditations in
case of Affli-
ction.

The next thing vnto Practice, is the *Meditation* of the comfortable doctrines that are set downe in the Word of God, touching afflictions. All which doctrines may be reduced to five principall and maine grounds of comfort, and shall bee laide downe in their order.

The

The first Ground is, that *All afflictions from the least to the greatest doe come to passe, not by accident, chance, or fortune, but by the speciall providence of God.* I explaine it thus: In euery particular crosse and affliction, there is the hand of Gods particular providence, and that in three regards.

First, because God *decreeth, and foreappointeth* euery particular crosse. Marke the words of Paul, *Whom God hath foreknowne, them he hath predestinate, to be made like vnto the image of his Son;* and what is this image? Nothing else, but a conformity vnto Christ in afflictions for this life, and in glory for the life to come. Now if God had decreed, that those whom he foreknew, should be conformable vnto his Sonne in these respects, then hath he also decreed the afflictions themselves.

Secondly, God doth not onely barely permit afflictions so to be, but also he *effecteth* them, and brings them to execution, as they are crosses, corrections, trials, and punishments. *I make peace* (saith the Lord) *and I will create euill,* that is, not the euill of sinne, but of punishment, which is euill in our sense and feeling. For things are tearmed euill two waies: some are euill indeed, some are euill not indeed, but in regard of our sense, apprehension, and estimation; and of this latter sort are afflictions, which God is said to *create*. And to this purpose is the saying of the Prophet Amos, *Shall there be euill in the city, and the Lord hath not done it?*

Thirdly, as God causeth afflictions, so he *ordereth and disposeth* them, that is, he limiteth and appointeth the beginning, the end, the measure of quantity, and the continuance thereof. Yea he also ordereth them to their right ends, namely, his owne glory, the good of his seruants, and the benefit of his Church. Thus God is said to correct his people *in iudgement*, that is, so as hee will haue the whole ordering of the correction in his owne hand. Ioseph tels his brethren, that when they intended euill against him, in selling him to the Ishmaelites for siluer, *God disposed it for good.* When Shemei cursed David, he forbade his seruants, so much as to meddle with him, and why? because (saith he) *the Lord bade him to curse, & who then dare say vnto him, why hast thou done so?* And to this purpose the Prophet David saith, *I held my peace & said nothing: why because thou, Lord, hast done it.*

Here some will say, If afflictions did come onely from God, it were somewhat, but oftentimes they come from men, that

beare vs no good will, and therefore no manuell though we be impatient. *Ans.* When crosses doe come from men, God vseth them as instruments to execute his iudgements vpon vs; and in this worke, God is the chiefe doer, and they are as tooles, in the hand of the workeman. And the Lord inflicteth them vpon vs by men, to try our patience vnder the crosse. *Ioseph*, though he knew well, the bad dealing of his brethren towards him, yet he looked not to them alone, but to an higher cause, namely. the Lord himselfe, who executed his owne will by them: *God* (saith he) *disposed it to good.* And againe, *God will send me before you into Egypt for your preseruacion.*

Gen. 45. 5. and
50. 20.

2.
Gods com-
mandement.

The second ground is, *The commandement of God, touching the crosse, and obedience vnto him therein.* This commandement is expressed, *Luke 9. 23.* where we are commanded to *take vp our crosse every day,* and follow Christ. *Abraham* was commanded, with his owne hands to sacrifice his onely sonne *Isaac*; and to this commandement, (though otherwise a great crosse vnto him) hee addresseth himselfe to yeeld obedience. And in the Prophecie of *Micah*, the Church saith, *Shee will beare the wrath of the Lord,* that is, she will performe obedience to him in the crosse, *because shee had sinned against him.* And Saint *Peter* saith, that *God resisteth the proud,* and giueth grace to the humble: *therefore humble your selues vnder the mighty hand of God.* And this being the commandement of God, that we should yeeld obedience to him, in euery affliction, we ought to be no lesse carefull to obey it, then any one commandement of the morall Law.

Mich. 7. 9.

1 Pet. 5. 5, 6.

3.
Gods presence.
Psal. 91. 15.
Psal. 73. 4.

The third ground is, that *God will be present with his seruants in their afflictions.* Vpon this ground, *Dauid* comforts himselfe, *because God hath promised to heare him, to be with him in trouble, & to deliuer him.* And in another place, *I though I should walke in the shadow of death, I would feare none ill, for thou art with me, &c.*

Now that we may the better vnderstand this doctrine, we are to consider what be the Ends or Effects of Gods being with vs in affliction, whereby he testifieth his presence, & they are three.

Psal. 50. 15.

The first is, to worke our deliuerance from the crosses. *Call vpon me* (saith the Lord) *in the time of thy trouble, and I will deliuer thee.* This promise must not be vnderstood simply, but with an exception, *so farre forth as it shall be for our good.* For all promises of temporall deliuerance, are conditionally, and must be conceiued,

ued, with this limitation of the crosse, and chastisement, if God please to impose it.

Some may say, How if God will not deliuer vs, but leaue vs in the affliction, what comfort shall we then haue?

Answer. In the second place therefore we must remember, that God will temper and moderate our afflictions, so as we may be able to beare them. *Habakuk* prayeth vnto God in the behalfe of the Church, *that he would in wrath remember mercy.* And *Hab. 3. 2.* *Paul* saith, *that the Lord will not suffer us to be tempted aboue that we are able to beare, but will giue an issue with the temptation.* *1 Cor. 10. 13.*

Thirdly, put the case that God doth not moderate our afflictions, but suffer them to remaine vpon vs, not onely for some time of our life, but to the very death; yet then he will testifie his holy presence another way, namely, by giuing the partie distressed power and strength to beare his affliction. *Vnto you it is giuen* (saith *Paul*) *for Christ, that not onely ye should beleeu in him, but also suffer for his sake.* *Phil. 1. 29.*

The fourth ground of comfort in affliction, is, that *euery affliction vpon the seruants of God, hath some speciall goodnesse in it.* *Rom. 8. 28.* *We know that all things worke together for good vnto them that loue God.* And in regard hereof, the crosses which are endured by Gods children, are so farre from being preiudiciall to their saluation, that they are rather helpes and furtherances of the same. Now this goodnesse is perceiued two waies: first, by the *fruit* and *effect* of it; and then, by the *quality* and *condition* thereof: in both which respects, afflictions are good.

Touching the *fruits* of Afflictions, because they are manifold, I will reduce them to seuen principall Heads.

I. Afflictions doe make men to see and consider their finnes. *Iosephs* brethren, for twenty yeeres together, were little or not at all troubled for their wickednesse, in selling their brother; yet vpon their affliction in Egypt, they began to consider what they had done. *Wee haue* (say they) *verily sinned against our brother, in that wee saw the anguish of his soule, when hee besought vs, and wee would not heare him; therefore is this trouble come vpon vs.* *Manasses* in the time of his peace gaued himselfe to Witchcraft, and the worshipping of strange gods; but when he was captiue in Babylon, then was he brought to the sight of his finnes, and moued to humble himselfe before God, for them.

4.
Goodnesse of afflictions.
Fruites of affliction.
Consideration.

Gen. 42. 21.

Humiliation.

Luke 15. 7, &c.

II. Afflictions serue to humble men in their soules before God. The young ynthrif in the Gospell, called the Prodigall child, while his portion lasted, he spent liberally, and was grieved for nothing: but when he came to be pinched with hunger, and that through his owne folly, then he humbled himselfe before his father, and returned home vnto him. *Dauid saith of himselfe, that in his prosperity he thought he should neuer bee mooued; because the Lord of his goodnesse had made his mountaine to stand strong: but (saith he) thou didst hide thy face, and I was troubled; then cried I vnto the Lord.*

Amendment.

Heb. 12. 11.

1 Cor. 11. 31.

Iohn 15.

Abnegation.

1 Cor. 1. 9.

Inuocation.

Psal. 78. 34.

Hos. 5. 15.

Patience.

Rom. 5. 3.

III. They serue to worke amendment of life. *No chastising (saith the Author to the Hebrewes) for the present seemeth to be ioyous, but afterward it bringeth the quiet fruit of righteousness, to them that are thereby exercised:* that is, afflictions and chastisements, that seize vpon Gods children, doe leaue after them amendment of life; as the Needle passeth thorow the Cloth, and leaueth the Thread behind it. *When we are iudged (saith the Apostle) we are nurtured of the Lord, that we might not bee condemned with the World.* And Dauid confesseth, *Psal. 119. It is good for me that I haue bene afflicted, that I might learne thy Statutes.* And the good husbandman purgeth and pruneth the Vine, that it may bring forth more and better fruit.

IV. They cause men to deny themselues, and to rely wholly on the mercy of God. Thus *Paul receiued the sentence of death in himselfe, that he should not trust in himselfe, but in God, that rayseth the dead.*

V. The fift, is Inuocation. For afflictions make vs to crie heartily and feruently vnto God, to bring our selues into his presence, and there to abase our selues before him. Thus the Lord said of the Israelites, that *when he slew them, then they returned, and sought him early.* And elswhere he saith of his children, that *in their afflictions they will seeke him diligently.*

VI. The sixt, is Patience. *Affliction bringeth forth patience; patience, experience, &c.* As if he should say; Because the loue of God is shed in our hearts, therefore in afflictions we are patient. Now whilest we patiently beare the crosse, we haue experience of the mercy and loue of God towards vs: and hauing once, in some notable deliniance, tryed and tasted the mercie of God, we doe by hope (as it were) promise to our selues the said fauour and mercy, for time to come.

VII. The

VII. The last fruite, is Obedience. This the Holy Ghost teacheth, to haue beene the fruite of the suffering of Christ, when he saith, *Though he were the Sonne, yet learned he obedience, by the things which he suffered.* Heb. 5. 8.

In the next place, Afflictions are good in regard of their *qualitie and condition*, which is, that they are *tokens and pledges of our adoption*, when we make the best vse of them. *If ye endure chastning, (saith the holy Ghost) God offereth himselfe vnto you as vnto sonnes,* that is, he comes to you in the crosse, not as a Iudge and reuenger, but as a kinde and louing Father: and the crosse imposed, as it were is fatherly hand, wherewith he chastiseth vs: and therefore *Iob* praiseth God for his affliction, saying, *God hath giuen, and God hath taken away, blessed be the name of the Lord.* Heb. 12. 7. Iob 1. 21.

The fift Ground of comfort is, *that the partie distressed, hath partners in the crosse.* For first, he hath Christ to be his partner, because he hath Fellowship with him, in that he is afflicted, and is willing to obey God therein. *Raul* accounteth it happines, to know the fellowship of Christs afflictions, and to be made conformable vnto his death, *Phil. 3. 10.* And *S. Peter* exhorteth beleeuers to reioyce, *in as much as they are partakers of Christs sufferings, 1 Pet. 4. 13.* Secondly, if the party afflicted repent, Christ communicateth with him all his crosses, and accounts them as his owne. The Apostle in this regard, would haue no man thinke it strange, no not when he is in the fiery triall, but rather to reioyce, because he is partaker of Christs sufferings. *1 Pet. 4. 12.* And Christ saith to *Saul* persecuting his Church, *Saul, Saul, why persecutest thou me?* Thirdly, he that is afflicted, hath other seruants of God partakers with him in all his afflictions. The Apostle *Peter* wisheth the Church of God to resist Satan by faith, *knowing* saith he, *that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. 5. 9.*

Thus much generally of Afflictions, and of Comfort in them: It were a long and tedious worke to set all downe in particular, together with their proper and distinct Comforts: therefore I will passe them ouer, and speake onely of three kinds of Afflictions, with their Remedies.

Sect. 2.

Deferring of
Deliverance.

The first is, the *Deferring of deliverance*: a great affliction, if it be considered. And touching it, I propound one Question, namely, *How the minde of the party distressed, may be staied, when as the Lord deferres deliverance.*

For the answer hereof, three speciall points are to be considered.

I. First, that God hath in his wisdom, set downe certaine & vnnchangeable times, for the accomplishment and issue of all things that are. *There is a time appointed to every thing vnder the Sonne. Ecc. 3. 1.* The speech of *Salomon* is generall, and the meaning of it is this: Whatsoever there is in the world, either done or suffered, or enioyed by man, whether it be of the number of naturall things, or of those which are voluntarily vndertaken, or necessarily endured; God hath in his prouidence sorted vnto them, a set time and season, whereof dependeth the successe of them all. And this time, himselfe most freely ordereth and ruleth at his owne good pleasure; which as no man can hinder or stay, so is it not in the power of any, to hasten or preuent.

This point, the Holy Ghost in Scripture proueth by two instances, of the threatnings and promises of God, which himselfe accomplisheth, at some certaine and vnnchangeable times.

Gen. 6. 3. When the old world in the dayes of *Noah*, had growne to much impiety and wickednesse, the Lord appointed a certaine space of 120. yeeres, for their repentance and conuersion; at the very end and tearme whereof, he brought the flood vpon them, and not before. For if we compare the particular circumstances of time noted in the 7. of *Genesis*, with that which *S. Peter* writeth, 1 *Pet.* 3. 20. we shall finde, that the inundation of waters came vpon the earth, at the very point of time before determined.

Ier. 25. 11. Again, God threatned by *Ieremie*, that the Iewes for their sins, should be led captiue, and serue the king of *Babel* 70. yeeres. Now if we take the iust computation of time, it will appeare, that so soone as euer those yeeres were expired, the foresaid threat was accomplished. And therefore *Daniel*, alluding to *Ieremies* Prophecy, exactly setteth it downe, when he saith, *The same night was Belshazzar king of the Chaldeans slaine*, that is, the

very

very night wherein those 70. yeeres came to their full period.

And as there are set times, allotted by God for the execution of his threatening sentences; so also hath he determined certainly the accomplishment of all and every of his promises.

An example hereof we haue in the Israelites, of whom the Lord said to *Abraham*, that they should be in affliction in a strange land, 430. yeeres, and then be deliuered. This promise of God was expressly fulfilled, as we read in the booke of *Exodus*. For before the end and terme of those yeeres they had no deliuerance at all: but that time beeing expired, euen *that selfe same day departed* all the hosts of Israel, out of the land of Egypt. And though *Moses*, forty yeeres before this time, tooke in hand the workes of their deliuerance; yet he did it without successe; and vpon a certaine accident, being himselfe constrained to flie into Madian, he liued there as a stranger with *Iethro* his father in law, till the said time of foure hundred and thirty yeeres was accomplished: toward the end whereof, being called of God to that office, he prospered, and not before. And in the same manner, hath God set downe a certaine period of time, within which, he will exercise his children more or lesse, and at the end whereof, and not before, he will releue and comfort them againe.

Now as the certainty of the accomplishment of Gods threatening Word, serues to terrifie all wicked liners, from sinne: so the vchangeable performance of his promises, at the very time prefixed, and not before, teacheth the children of God sundry things:

First, that when they are in any distresse, and haue not present or speedy deliuerance, according to their desire, they should waite the Lords leisure, and expect with patience till the time come, which is appointed by him for their ease and releefe: and in the meane while stay their hearts, by hope and affiance in his mercy. Reasons is plaine. God is sure in his Word: therefore though heauineffe may indure for a night, yet ioy will returne in the morning, *Psal.* 30. 5.

Thus the Lord comforteth the Iewes in a particular distresse, as we may reade in the prophecy of *Habakuk*, where the Prophet in the name of the Iewes, complaineth, and expostulateth the matter vnto God, why his owne people should be so lamentably afflicted, by a terrible and furious nation, and why they

they should be led away captiues, by the Chaldeans the enemies of God? To this the Lord makes answer, that as he had certainly determined that iudgement to come vpon them, so certainly had he appointed a set time, wherein they should be deliuered. In the meane while, he bids them to comfort themselves in this, that though the afflictions should rest vpon them for a season: yet vndoubtedly they should be eased at the length: and therefore, that they should in patience waite for the vision, that is, the accomplishment of the vision touching their deliuerance.

Secondly, hence we learne, that we must not onely *beleene* the promises of God *in generall*; that God is true and faithfull in them, and that he is able and willing to fulfill them, such as he made them: but we must *beleene* them *in particular*, that is, with application to their proper and seuerall circumstances, which are the particular meanes, places, and times, whereby, and wherein he had giuen his word, as touching our freedome and exemption from the crosse.

Take an instance hereof in the Prophet *Daniel*, who knew well by the Spirit of Prophecie, that the Lord had determined to bring vpon the Iewes 70.yeeres captiuitie in Babylon. Hee knew also, that God had promised to put an end to that captiuitie, at the end and terme of those yeeres. Now what did *Daniel* in this case? Vpon knowledge of the will of God in that point, during the said time, he prayed not vnto the Lord for deliuerance of his people: But when he vnderstood that the time drew neere, wherein it was the will of God, that the Iewes should returne out of captiuitie, then by faith applying the promise of God to that particular time, he besought the Lord in praier and supplication, with fasting, in sack-cloth and ashes, and the Lord gaue care vnto his prayers, and yelded him a gracious answer.

II. The second point is, that God, when he defers deliuerance, doth it vpon great and weighty causes and considerations, best knowne to himselfe.

The first whereof is, that thereby hee might humble men thoroughly, and bring them to an vtter deniall of themselves, and consequently cause them to learne patience in affliction; which they would not learne, if they might be their owne caruers, and haue speedy deliuerance from the crosse, at their owne wils and pleasures.

Secondly,

Secondly, that being afflicted, they may acknowledge whence their deliuerance comes; yea, whence they doe receive; not only that; but euery other good benefit which they enjoy, namely, not from themselves, or any creature, but only from the Lord; and accordingly, may learne to value and prize his gifts at their deserved excellency: For it is a true saying, and often verified in affliction and want, that *benefits easily obtained, are lightly regarded, and sooner forgotten.*

Thirdly, that by the continuance of the Crosse without intermission, he may make them to distaste the world, and consequently draw them to the meditation of the life to come, wherein all manner of mourning shall cease, and all teares shall be wiped from their eyes. Reuel. 21. 4.

Fourthly, the Lord deferreth deliuerance from affliction, that he might preuent greater euils and dangers, whereinto those that are afflicted might run, if they had their hearts desire; and were eased, not at his will, but at their owne wishes. When the children of Israel came into Canaan, they were informed, that they should dwell together with the Canaanites; and Moses rendereth a reason thereof: *Left (saith he) the wilde beasts of the field multiply against thee.* And for the preuenting of this euill, the Israelites must endure some annoiance by the Canaanites. Deut. 7. 12.
Exod. 23. 28.
 Even so the Lord keepeth his seruants vnder the Crosse, for the preuenting of greater sins and offences. This should stay the mindes of men, and make men content to wait vpon God for deliuerance, when they are afflicted.

III. The third and last point is, that God alwaies hath and doth exercise his best seruants with long and continued cresses. *Abraham* was childlesse till he was 70. yeeres of age, and at those yeeres the Lord promised him issue. But this promise was not accomplished till a long time after, when he was 100. yeeres old. *Dauid* had a promise to be King of Ierusalem, and Iuda; but the Lord exercised him by many and grievous afflictions, before he came to the crowne: insomuch, that he saies of himselfe, that *his eyes fayled with waiting vpon his God.* *Zacharie* and *Elishabeth* prayed to God both of them, in their youth, and many yeeres after, for issue; but the Lord granted not their request, till they were old.

Psal. 119. 81.
Luke 1. 13.

To adde no more examples: by these we see the Lords dealing, euen with holy men and women, his owne deare seruants; that

that he doth not alwayes grant their requests, nor condescend to their desires at the first, but as it were holds them off, and suspends his grace and fauour for a time. And therefore if it shall please him, thus to deale with any of vs, we must from these examples be taught to possesse our soules with patience, resting contented in his will, and waiting on his good pleasure to the end.

To conclude this point: Suppose, that the condition of Gods seruants be such, as that they find no end of their afflictions, but that they doe continue euen vnto death, what shall they doe in this case?

Page 73.

Ans. Besides that which hath bene said before, for the resolution of this Question, I answer further, that first, they must still euen vnto death, liue by faith, and say with holy *Iob, Lord, though thou kill me, yet will I trust in thee.*

Secondly, they must stay and releeue their soules in the meane time, with these and such like meditations:

I. That it is the will and pleasure of God, that we should through many afflictions, enter into the kingdome of God, *Act. 14. 22.* Now it is the property of a true child of God, to rest content in his fathers good will and pleasure, euen when he is afflicted, *Prov. 3. 11. My sonne—be not grieved at my correction,* that is, let it not be tedious vnto thee, be content to beare it. Our duty therefore is, meekely to subiect our selues to the hand of God, as the child doth to the correction of his father.

II. That though afflictions be long and tedious, yet God will at length giue a ioyfull and comfortable issue. For so himselfe hath promised, *Matth. 5. 4. Blessed are they that mourne, for they shall be comforted. Psal. 34. 19. Great are the troubles of the righteous but the Lord will deliuer him out of them all. Psal. 37. 73. Marke the upright man, and behold the iust, for the end of that man is peace.*

III. Afflictions be they neuer so heauy, in regard of continuance, yet they are in no sort comparable to those eternall ioyes, that God hath prepared for them that loue him. This was *Pauls* meditation, who indured the crosse, euen to his dying day. *Our light affliction (saith he) which is but for a moment, worketh vnto vs an excellent and eternall waight of glory.* And elsewhere he professeth, that he did not count the afflictions of this present time, answerable in value to the glory, which shall be revealed

2 Cor. 4. 17.

vnto

vnto Gods children, *Rom. 8. 18.* Saint Peter tels them to whom he wrote, that in regard of their assured hope of eternall life, they should reioyce, though now for a season they were in heavinesse through manifold Tentations, *1 Pet. 1. 6.* Lastly, the Author to the Hebrewes comforteth the Church by this reason, because it is yet a very little while, and he that shall come, will come, and will not tarry. *Heb. 10. 37.*

IV. Though God with-holdeth his hand, in respect of deliquance, euen to death, yet his loue is constant and vnchangeable; and the Crosse which we vndergoe, cannot separate vs from that loue, wherewith he hath loued vs in Iesus Christ, *Rom. 8. 35.* And thus much of the first particular distresse of the mind, arising of outward afflictions.

Sect. 3.

The second particular distresse, is bodily and temporarie Death; which consisteth in the separation of the soule from the bodie. *Temporarie death.* And touching this affliction, it is demanded, *How any seruant of God may be able to endure with comfort, the pangs of death?*

For the answer hereof, two things are required: A preparation to death, and helpe in the time of death.

Concerning preparation, there are three duties to be performed.

The first and most principall, is commended vnto vs in the book of Psalmes; where David prayes vnto God, *Lord, make me to know mine end, and the measure of my daies.* And Moses in like maner, *Lord, teach me to number my daies, that I may apply my heart vnto wisdom.* In which places is remembred a notable duty of preparation; to wit, that a man should resolue himselfe of death continually, and before-hand number his daies. This is done, by esteeming every day as the day of his death, and accordingly doing alwaies that which he would doe, if he were now to giue vp the ghost. *Preparation to death. Psal. 39. 4. Psal. 90. 12.*

Secondly, in way of preparation, we must endeavour to disarme and weaken Death, who is an armed man, that hath his Weapons, whereby he seekes to destroy vs. And in this case, we must deale with Death as the Philistims dealt with *Samson*. They saw by experience, that he was a mighty man, and by his power and strength had giuen them many foyles: and

1 Cor. 15. 56.

therefore they laboured to know, in what part of his body his strength did lye. And after inquiry, finding it to be in the haire of his head, they neuer rested, till they had spoyled him thereof. And questionlesse the time will come, when we all must encounter with this strong and powerfull *Samson*, *Death*: In the meane while, it is a point of wisdom, to enquire wherein his power and might consisteth. When this search hath beene made, we shall finde, that his Weapons are our manifold sinnes and corruptions, both of heart and life: For, as *Paul* saith, *The sting of Death is Sinne*. Therefore, that we may spoyle him of this his furniture, we must exercise our selues in the practice of two duties.

First, vse all meanes for the cutting off of the Locke of our sinnes, whereby alone Satan hath the vantage of vs; and these meanes are, the duties of Humiliation, Inuocation, and true Repentance. We must therefore humble our selues before God, be instant in praier for the pardon of our sinnes past, and present; and in this point giue the Lord no rest, vntill we haue obtained in our Consciences the sweet Certificat of his fauour and mercy in Christ, whereby our mindes may be staied and comforted.

This done, it stands vs in hand to turne vnto God, to be carefull to leaue sin, to entertaine in our hearts a resolu'd purpose and intention of new obedience, and conformity to the will and commandement of God, in all things. And this is the only way in the world, to bereaue this our enemy of his Armour, to pull the sting out of the mouth of this Serpent, and consequently, euen in death to preuaile against him.

Thirdly, in way of preparation, our dutie is, euen beforehand (while we liue in this World) to endeavour to haue some true taste of life euerlasting, and the ioyes of Heauen. The due consideration whereof, will be of great vse: For it will stirre vp in our hearts a desire and loue of perfect happinesse in Heauen, yea, a feruent expectation of Christs comming to Iudgement: And it will further cause vs to say with *Simeon*, *Lord, now let thy seruant depart in peace*; and with the Apostle, *I desire to be dissolued, and to be with Christ*.

Touching this spirituall ioy and comfort in the Holy Ghost these Questions of Conscience are moued,

1. First, how may we in this life haue and nourish in our hearts

hearts a true taste of eternall happinesse, and of the ioyes of the world to come.

Ans. First, by a serious consideration of the euils that do hinder or preiudice our happines: and they are principally foure.

One is, the Misery of our liues, in respect of sinne, and the consequents thereof. For there is no man in the world, be he neuer so righteous, that can truly say of himselfe, *I am cleane from my sinne*, *Prou. 20.9.* Yea euen the regenerate, that haue receiued grace to beleue, to turne vnto God, and to liue according to the Spirit, doe finde by experience, corruption and rebellion in their minds, wils, and affections, which daily affordeth matter of sinning against God: and on the other side hindereth and quen- cheth all the good motions of the Spirit, that are in them. A- gaine, such is the irreconcilable malice of Satan, that he takes vantage of mans corruption, and neglects no time or opportuni- ty, to intrappe the children of God, in the snares of his temptati- ons. And hence it is, that man, by reason of his own corruption, and the wicked suggestions of the diuell, is at continuall strife with himselfe, hath daily occasion of sorrow, worketh out his saluation with feare and trembling, wading (as it were) euen while he liueth, in a sea of many miseries.

The second euill, is the vanity of all things that are in the world. For whether we consider the world it selfe, or the things therein contained, done, or suffered, there is nothing so sure and steady, whereunto man hauing attained, can possibly rest fully sa- tisfied and contented; or which in the end will not prooue to be most vaine vanity. And the truth thereof appeareth, in the expe- rience of *Salomon* himselfe; who (being King ouer *Israel*) wan- ted neither authority, nor ability, and opportunity, to take knowledge and triall of all worldly things in all estates and condi- tions. And hauing euen of set purpose, carefully and earnestly searched into them all, at length he concludes, that the issue of all was vnprofitable vanity, and vexation of mind, as we may reade in his *Ecclesiastes*.

The third euill is, the Changeable condition of our life in this World, whereby it comes to passe, that we are alway in a fleeting and transitory state. For we are (as *Saint Peter* spea- keth) but Strangers, and Pilgrims, that wander to and fro in the earth, as in a strange country, and still are walking forward to our owne home. *We haue heere no abiding City.* The houses

Heb. 13. 14.

wherein we dwell, are but Innes, in which we sojourn for a time: yea, the bodies which we haue, are but Tents and Tabernacles, alwaies ready to be shifted, and our selues to be translated into another place.

2 Cor. 5. 6.

Phil. 1. 13.

Fourthly, by remembring, that Christ our Head being now in Heauen, and we his members vpon the earth. During our life, we are *in presence* separated from our Head, and consequently from that happy and glorious fellowship which we shall enioy with him and all the Saints, our fellow-members, in the Kingdome of Heauen. This S. *Paul* noteth, when he saith, *Whilst we are at home in the body, we are absent from the Lord*: and thereupon himselfe desired *to be dissolved and to be with Christ*,

Apoc. 12. 4.

1 Ioh. 3. 2.

Matth. 25. 34.]

Hauiug thus entred into the due consideration of the aforesaid euils, we must in the second place exercise our selues in the frequent Meditation of the blessed estate of Gods chosen, in the Kingdome of Glory: who being translated out of this life, into the bosome of *Abraham*, are fully and perfectly freed from sinne, from Satan, from vanity, and misery; haue all teares wiped from their eyes; doe behold the face of God, are made like vnto Christ, in holinesse and honour; and doe with him inherit the Kingdome, prepared for them from the foundation of the World.

2 Cor. 7. 31.

Phil. 2. 10.

Phil. 1. 23.

Heb. 11. 10.

In the third place, hauiug thoroughly considered of these things, we must compare the estate of this present life, in the respects beforenamed, with the estate of that which is to come, in the kingdome of Heauen; and laying them in a paralell together, we shall find the one infinitely farre to excell the other, in regard of true ioy and comfort. And this will make vs, though liuing in the World, yet to vse it as if we vsed it not; to haue our conuersation in heauen; to thinke with *Paul*, that to be loosed, and to be with Christ, is best of all for vs; to haue a true and lucky taste of the ioyes of the World to come, and accordingly with *Abraham*, *Isaac* and *Jacob*, to looke for a City that hath foundations, whose Builder and Maker is God.

I I. Secondly, it is demanded, How a man may truly discern whether this ioy of the Spirit be in him, yea, or no? For answer hereunto, it is to be remembered, that there are sundry properties whereby it differeth from carnall ioy: And these are principally *six*.

First, this ioy is brought forth (as it were) of sorrow for sinne,

finne, and for the want of Christ. *Ye shall sorrow* (saith our Saviour Christ to his Disciples, meaning for his departure) *but your sorrow shall be turned into ioy.* These words are not onely meant of his Disciples, but of all beleeuers, who vpon consideration of their finnes, and the spirituall want of Christ Iesus, doe mourne and lament: For not onely they, but all true beleeuers, are there opposed vnto the World. Againe, *Blessed are they that mourne*: that is, being touched with causes of exceeding griefe, doe withall mourne for their finnes; *for they shall be comforted.* On the other side, carnall ioy, as it hath his beginning from the flesh, and ariseth of things pleasing thereunto, so it ends in sorrow and heauinesse. *In the end, reioycing is turned into mourning,* saith Salomon. And, *Woe be to you that now laugh; for ye shall weepe.* John 16. 20.
Marth. 5. 4.
Prou. 14. 13.
Luke 6. 25.

Secondly, the ioy of the Spirit is a fruit of righteousness; that is, it issueth and floweth from Christ, knowne and beleeued, to be made vnto vs of God, wisdom, righteousness, sanctification, and full redemption: For from hence, followes peace of Conscience; and from peace, comes ioy in the Holy Ghost. Contrariwise, the ioy of the flesh ariseth onely from the sudden feeling of some worldly delight; and therefore cannot bring any sound peace vnto the Conscience of the man possessed of it. Rom. 14. 17.

Thirdly, spirituall ioy is founded in the holy vse of the Word, Sacraments, and Praier, and in the practice of Christian duties of mercy, loue, iustice, &c. The other is not so. For the World conceiuet a ioy besides the Word, out of the Exercises of Intocation and Repentance; which stands in the practice of cruelty, malice, oppression, iniustice, and all maner of impiety. And hence it is, that hauing spent their daies in such matter of reioycing, at length in a moment *they goe downe to hell.*

Fourthly, heauenly ioy is so fixed and rooted in the heart, that it cannot be remoued thence. *Your ioy shall no man take from you,* saith Christ. It must needs therefore be true and sound, yea, able to swallow vp all matter of griefe and heauinesse; whereas the other is neuer sincere, but with the sweetnes thereof hath alwaies mingled some biternesse. *Even in laughter* (saith Salomon, speaking thereof) *the heart is heauy.* When the face of the wicked man shineth, and his countenance is pleasant, euen then is he inwardly sorrowfull, and his mind is troubled. Iob 1. 13, 14, 15
Iob 16. 22.
Prou. 14. 13.

Luke 12. 20.
and 16. 22.
Iob 20. 5.

Lastly, the ioy of the Spirit is eternall, abiding in the minde of man, not only for the tearme of this life, but for euer, in the world to come. So is not the reioycing of the world in earthly things : for it is fading and deceitfull, as the things themselves be wherein it is placed : it hath the beginning in corruption, and endeth with this present life. The examples of the two rich men in the Gospell, doe manifest this truth. And to this purpose, is the speech of *Zophar*, in the booke of *Iob*, that *the reioycing of the wicked, is very short, and the ioy of hypocrites is but a moment, &c.*

By these five properties, may we put a true difference betwene earthly and heauenly reioycing, and consequently discern of them, euen in our selues. And if we perceiue this ioy of the Spirit (rightly conceived and grounded in the right vse of the Word, and Sacraments; as also in the exercises of inuocation, faith, and repentance,) to take place in our soules & consciences, we shall find it of force, to moderate and alay the very terrours of death. And so much for Preparation.

II.
Helps in time
of death.

Now the helps to be vsed in the time of death, are manifold: the summe of all may be reduced to two heads; Meditations, and Practises.

Touching Meditations, we must in the first place, consider Death in a double respect; one, as it is in its owne nature, and another, as it is changed and qualified by the death of Christ. Death in its owne nature, is a Curse, or forerunner of condemnation, the very gates and suburbs of Hell it selfe: but beeing qualified by Christ, it is a blessing, an end of all miseries, a full freedome from all dangers, a short passage vnto ioy, an entrance into everlasting life, a quiet sleepe, void of all annoiance by dreames and fantasies: And the graue a resting chamber, yea a bed perfumed by the death of Christ, for the bodies of all the Elect; out of which when they awake, they shall be admitted and receiued into the presence of God in heauen.

Secondly, we are to consider, that there be three degrees of eternall life. The first whereof, is in this world before we die; and it is then, when we begin to repent and beleue in Christ, and to be assured in Conscience that God the Father is our Father, Christ our Redeemer, and the Holy Ghost our comforter. For this is *eternall life, to know God, and whom he hath sent, Iesu Christ.* The next degree is in death: for death cuts off all sinne,

firm, originall and actuall; death frees vs from all worldly miseries: death prepareth the body, that it may be fit to enter into eternall happinesse together with the soule, which is already in Heauen. The last degree is, when body and soule reunited, goe both together into eternall and euerlasting glory.

Our third meditation is, that there is a mysticall vnion and coniunction betweene Christ and eery beleeuers: and that not onely in regard of soule, but of body also: which being once knit, shall neuer be dissolued, but is eternall. Whereupon, the dying, dead, rotten, and consumed body remaineth still a member of Christ, abideth within the couenant, and is and shall be euer a Temple of the Holy Ghost. Thus *Adam* and *Abraham*, which are dead so many thousand yeeres agoe, yea eery true beleuer, from them to the end of the World, shall arise at the last day in body to glory, by the power of their coniunction with Christ. In the winter season, we see the most trees void of leaues, buddes and blossomes: so as they seeme to vs to bee dead, and yet neuertheless there is a sappe in the roote of them, which in the Spring will ascend, and reuiue the decayed branches. Euen so it is with our bodies, which though they be corrupted, rotten, burnt or eaten with wormes, or deuoured by wilde beasts, so as they may seeme to be vterly perished, yet there is (as it were) a secret and hidden sappe in them, (by reason of their vnion with Christ) by which they shall be raised, reuiued and quickned, being made like vnto the glorious body of Christ their head, with whom they shall raighe, and liue for euermore.

¶ Helpes in practice are two. First, he that will beare with comfort the pangs of death, must labour that hee may dye in *Faith*: and that is done, by laying hold of the promise of God touching forgiveness of sinnes and life euerlasting by Christ. *All these* (saith the Holy Ghost) *died in Faith*, namely, *Abel*, *E-* Heb. 11. 13. *noch*, *Noe*, *Abraham*, and *Sarah*, all laying hold of the promise of life by Christ. When *Jacob* on his death-bed was blessing of his children, hee brake forth into this Heauenly speech; *O Lord*, Gen. 49. 18. *I haue waited for thy saluation*. In which words it is plaine, that his faith rested on the mercy of God, and by hope he waited for his saluation: and our Sauour Christ saith, *As Moses lift vp* Iohn 3. 14, 15. *the Serpent in the wilderness, so must the Son of man be lift vp, that whosoever beleueneth in him, might not perish, but haue life euer-*
F 4 *lasting.*

lasting. Out of which words the forenamed duty may be learned; that looke as the children of Israel, being stung with fiery serpents, and that vnto death, were healed by looking vp to the brazen Serpent erected by *Moses*: so when we are stung with sinne and death, we must euer remember by faith to looke vpon Christ. But especially when we are dying, then it is our part, to fixe the eyes of our soules, by faith vpon him; and thereby shall we escape death, and be made partakers of eternall life and happiness. Notable is the example of Christ, who as he was a man, alwaies fixed his trust and confidence in his Fathers word, especially at his end. For when he was dying, and the pangs of death seized vpon him, he cries vnto the Lord; *My God, my God, why hast thou forsaken me?* and againe, *Father, into thy hands I commend my spirit*: which words are full of faith, and doe bewray what great assistance he placed in his Fathers loue, &c. When *David* in an extremity, saw nothing before his eyes but present death, the people intending to stone him, at the very instant (as the text saith) *he comforteth himselfe in the Lord his God*; but how? by calling to minde the mercifull promises that God had made vnto him, and by applying them vnto his heart by faith. And *Paul* saith of himselfe, and the rest of the faithfull, that they *received the sentence of death in themselves, that they might not trust in themselves, but in God.*

1 Sam. 30. 6.

2 Cor. 1. 9.

From these examples it followes, that they which desire with comfort to beare the pangs of death, must dye in faith; that is, they must set before their eyes, the promise of remission of sins, and life euerlasting, and depend vpon it; wrapping (as it were) and infolding themselves in it, as in a close and warme garment, that will keepe them safe and sure, against the winde and weather of temptation.

The second practice in the time of death, is, *to dye in obedience*; which is nothing else, but willingly, gladly, and readily, without murmuring to submit our selues vnto Gods Will, in bearing the paines of death. A most worthy president of this obedience, we haue in our Sauour Christ, when he said vnto his Father, *Not my will, but thy will be done*; thereby submitting his will, to his Fathers will, touching the death which he then suffered. Yea when he was dying, it is said of him, that *he gave up the Ghost*; that is, hee did most willingly surrender up his soule into the hands of God his Father. And this his example at the
time

time of his departure, must be a rule of direction vnto vs, vpon the like occasion. Hence it is, that in the third petition of the Lords praier, amongst other things, we pray for obedience to the will of God in suffering afflictions, yea euen in the last and greatest, which is death it selfe. True it is, that obedience to God in death, is against corrupt nature; and therefore our duty is, the more to inure our selues to the performing of it: and that which the blessed Apostle said of himselfe, *I die daily*, ought to be continually your resolution and practice.

If we shall inquire, how this may be done; the answer is, when God layeth afflictions vpon vs, in our life time, then by endeavouring to beare them with patience, meeknes, and lowlines. For euery affliction, is (as it were) a petty death: and if we doe in it subiect our selues to the hand of God, we shall the better obey him in the great death of all: and thus doing, whensoever God striketh vs with death, we shall with comfort endure the same.

Sect. 4.

The third particular affliction or distresse, is *Satanicall molestation*, whereby both persons, and places of mansion, or abode, are either possessed, or otherwise molested by *Satans* malice. Satanicall molestation.

I. Touching the affliction, the Question of Conscience is, How such persons as are possessed, or feare possession, or else indure molestations by the diuell in their houses, may haue their mindes quieted and staied; and consequently, in that case be remedied?

And here two things are generally to be considered in way of Answer.

First, it is to be remembred, that possession is knowne by two signes. The one is, when the diuell is evidently present, either in the whole body, or in some part of it. The other, when h: hath rule of the said body, either in whole, or in part: so as the party himselfe hath not that vse of his body, which he would. As for example: when the diuell possesseth the instruments of the voice, as the tongue, and makes a man to speake Latine, Greeke, Italian, or other tongues, which he vnderstandeth nor. Both these things were found in them that were possessed, in the time of our Sauiour Christ.

[Secondly,

Secondly, we must consider, it falleth out oftentimes, that strange diseases doe seize vpon men, arising from corrupt humours in the body: yea, men and women may haue strange passions vpon naturall causes, vnknowne; and these will sometimes haue strange and extraordinary effects in them, which the Art of Physicke neither can search out, nor cure; and yet they are neither acts of Witchcraft, nor reall possessions. As when God laid extraordinarie diseases on the Corinthians, for the contempt of his Word and Sacraments, *1 Cor. 11. 30.* Like vnto which, he worthily inflicteth vpon men in these daies, for the same and other sinnes.

Now to stay the mind in this case, these rules are carefully to be thought vpon.

Reuel. 11. 10.

First of all it is to be remembred, that though *Satans* malice and power be very great and large, yet he cannot practise the same against the children of God, when, where, and how hee listeth. The malice which *Satan* beares to mankind, and principally to the members of Christ, appears in this, because he is said to *accuse them before God, day and night; and as a roaring Lyon to walke about the World seeking whom he may deuoure, 1 Pet. 5. 8.* Again, the Scripture noteth him to be a powerfull spirit, whose strength farre exceedeth and surpasseth the might of any man or creature, that is not of an Angelicall nature, as himselfe is. For he is tearmed *a Prince of the Aire, and the god of this World:* his power reacheth euen to the spirits and soules of men, whereby he worketh in the children of disobedience, *Ephe. 2. 2.* His principality is so great, that no strength nor defence of man is able to withstand it, vnlesse man take vnto himselfe *the whole Armour of God, Ephe. 6. 10.*

Now although the Diuell be so malicious an enemy of mankind, that he ceaseth not to deuise whatsoeuer may bee hurtfull vnto them; and withall, so powerfull in his attempts, that no man by his owne proper strength is able to resist him: yet he cannot put the least part of his power in execution, in what time, place, or manner he desireth. The reason is, because God hath determined his power, by certaine bounds and limits, which he cannot passe: and they are especially two.

The one is, *his owne nature;* whereby he is a creature, and therefore finite. Hence it is, that he can neither know nor doe any thing that is beyond the reach or capacity of his nature, or
about

about the power and skill of a creature. For example, he cannot directly and immediately know the deepe things of God, vnlesse they be reuealed vnto him : nor yet the secrets of mans heart. *None knoweth the things of a man, saue the spirit of a man which is in him: euen so, the things of God knoweth none, but the spirit of God, 1 Cor. 2. 11.* Againe, he cannot doe that which is truly and properly a miracle, the cause whereof is hidden and vtterly knowne, and which comes not within the power and order of nature. For this is proper vnto God, who onely doth things simply wonderfull, *Psal. 77. 14.*

The second thing whereby *Satans* power is restrained, is the will of God. For looke as the sea, being by nature apt to ouerflow the whole earth, is kept in, and shut vp within the shore (as it were) with dores or gates, that it cannot breake forth; and that by the Lord himselfe, who hath established his decree vpon it, *Iob 38.* So though Satan be by nature strong, and his malice great, yet can he doe nothing at all, no nor execute his naturall power, to the hurt or preiudice of any man, without the will and permission of God. Thus the euill spirit could not goe forth to deceiue *Ahab*, vntill the Lord had said vnto him, *Goe, and thou shalt preuaile, 1 King. 22. 22.* Thus the diuell could not touch the body, children, goods, or friends of righteous *Iob*, whilst he was fenced and fortified by the power and prouidence of God: But when the Lord, in regard of *Iobs* outward estate, had giuen him leaue, and said, *Loe, all that he hath, is in thine hand,* then did he exercise his power to the vtmost: yet so farre onely, as he was permitted, and no further, *Iob 1. 12.*

The consideration of this first point, that Satans power is determined by God, will serue to stay the mindes of those, whose persons, houses, or friends are molested by him. For hereupon it followeth, that God, who hath the diuell bound vp (as it were) in chaines, will not suffer his power to be enlarged, against his owne thildren, to their destruction and confusion: but so farre forth alone, as shall be expedient for their good and saluation. Againe, that God being their Father in Christ Iesus, they may in the time of such affliction, haue access vnto him, and call vpon him, for the restraint of Satans power and malice, and consequently, for the deliuerance of them and theirs.

A second rule is this: Such persons must haue recourse to
God

Psal. 91. 10, 11.

God in his Word, in which he promifeth his prefence and protection to his children in their greateft dangers. And namely, that *there shall no euill come vnto them, neither any plague shall come neere their dwelling: because he shall giue his Angels charge ouer them to keepe them in all their waies.* Againe, *that he will be a wall of fire, round about his people,* Zach. 2. 5. *that he will extend peace ouer his Church, like a flood,* Isa. 66. 12. And that *there shall be no sorcery against Iacob, nor soothfaying in Israel,* Numb. 23. 23. And yet if God fees it to be good for his children, to be tried by poffeffions or witchcraft, in this case the promise frees them not. For all temporall blessings are promised conditionally, so far forth as they may stand with Gods good will and pleasure, and withall may make for the good of his children. Howbeit herein lyes the comfort, that though such calamities befall them, yet they shall turne to their good, rather then to their hurt. This point well considered by the way, bewraiethe the great presumption of some, who are not afraid to say, their faith is so strong, that the diuell cannot touch them.

Matth. 4. 5.

Luke 13. 16.

Thirdly, it must be considered, that the best seruants of God haue bene in their times molested by the diuell. Christ in his second temptation, was carried by the diuell, from the wildernesse, to a wing of the Temple of Ierusalem. The children of *Iob* were destroyed by the diuell, and he himfelfe was filled with botches, and sores. A certaine woman, euen a daughter of *Abraham*, that is, one following the faith of *Abraham*, was troubled with a spirit of infirmity, eightene yeeres together. And the daughter of the woman of Canaan was grieuoufly vexed with a diuell. *Mat. 25. 21, 22.*

Iob 13.

Heb. 11. 17.

Fourthly, men in this case ought by faith to lay fast hold vpon the promise of life euerlasting, and waite the Lords leisure, not limiting him in respect of time, or meanes of deliuerance. This was the practice of *Iob*, *Though he kill me, yet will I trust in him.* And of holy *Abraham*, who did not limit God, but was content to do with *Isaac*, what the Lord would: and though it was in likelihood, a meane to bereaue him of all posterity, yet still he kept himfelfe to the promise.

Lastly, men must in this case, seeke and sue vnto God by praier, either for deliuerance, if it may stand with his good will and pleasure, or else for patience, that they may meekely and patiently beare that particular affliction.

II. In the molestation and annoyance of houses by spirits, two things are to be remembred.

First, men must not consort together, and abide there, where it is certainly knowne that the Lord hath giuen the Diuell power and liberty; lest in so doing, they tempt the Lord. Our Saviour Christ did not, of his owne priuat motion and will, betake himselfe into the Wildernesse, but by the direction of the Holy Ghost, *Mat. 4. 1.* *Paul* in like maner, did not of his own head go to Ierusalem, but vpon the motion of the Spirit, *Act. 20. 22.* In the light of these examples, men are taught, not to cast themselves into any places of apparent danger; much lesse to frequent those, which God hath deliuered vp into the power of *Satan*. And this condemneth the rash and heady conceits of some persons, who vpon confidence of their own strength, do put themselves into needlesse dangers, hauing neither extraordinary calling from God, nor any sufficient warrant out of his Word.

If it be asked, What men are to doe in this case? I answer: First, they ought rather to flye to God by praier, and to draw neere vnto him in their hearts; and he in mercy will draw neere vnto them.

Secondarily, that which we doe in meats and drinkes, is also to be done in the houses and places where we dwell. And what is that? We must sanctifie them to our vse, by the Word, and praier. *Noah* at Gods commandement went into the Arke, abode in it, and came out again: and when he came forth of it into the earth, afterward; it is said of him, that he built an Altar, gaue thanks to God for his deliuerance, and praied the Lord to vouchsafe him the vse of the Earth, as he had before. Though *Abraham* had a promise of the Land of Canaan, to him and his posterity for euer; yet he went not out of his country toward it, till the Lord commanded him: and when he was come thither, hee built an Altar for the worship and seruice of God. The like he did afterward, at Bethel. And many yeeres after, did *Jacob* offer sacrifice vnto God in the same Bethel, when he came to dwell there. And for this very end, in the Law, by a speciall Ordinance, the first fruits of the Harvest were offered, to sanctifie the rest of the Corne. And so much touching the second Distresse.

Gen. 8. 30.

Gen. 12.

Gen. 13. 2.
Gen. 39.

CHAP. X.

*Of the third speciall Distresse, arising of the Tentation
of Blasphemie.*

Tentatio sexta.

THe third kind of trouble of Minde, is that which ariseth of the Tentation of Blasphemie, in regard of the vile-nesse and vgliness thereof, is not amisse tearmed by some, the *Foule Tentation*. And it is, when a man is troubled in his minde with blasphemous cogitations, and thoughts, directly against the Maiestie of God the Father, the Sonne, and the Holy Ghost. As for example: to thinke, *that God is not iust, or mercifull; that he accepteth mens persons; that he hath not knowledge of things that are done here below, or at least that he doth not regard them; that God cannot doe this, or that; that he is iniurious to some men, and partiall to others, &c.* These and such like blasphemous thoughts there be, which are not fit to be vttered amongst men, for as much as they are most horrible and execrable, as any can be conceiued.

Sect. 1.

The cause and
Danger.

That we may the better know this Temptation, let it be considered what are the fore-runners thereof, and by what meanes it takes place in the heart, possessed of it.

Sometimes it commeth meereley and only of the suggestion of the Diuell; which troubleth the phantasie euen of those which are in that regard innocent, and casteth into their heart impure and vngodly thoughts. Sometimes againe it comes vpon men, by an euill custome: when as they willingly lend their eares to lewd and cursed speeches, that immediatly tend to the dishonour of God, or the wilfull abuse of his Word, his Iudgements, and Mercies; and vpon the hearing, either giue their applause and approbation, though not exprefly, or doe not hinder or stay them as much as in them lyeth. Otherwhiles it creepes into the heart of man by degrees; when he begins to wax cold in Gods seruice, to make little conscience of those duties that immediately concerne

cerne his worship; and consequently, inures himselfe to the taking of the name of God in vaine, by often and causelesse swearing, forswearing, cursing, &c. By these and such like means, is this foule and horrible Tentation conueied into the mind of man.

Now the danger of it, whether it ariseth from these or any other causes, is exceeding grieuous, especially to those that haue begun to chuse the way of truth, & to apply their hearts to serue God, and to feare his Name: For it bringeth forth strange and fearefull effects; as namely, Desperation, and manifold horrors and troubles of mind. Yea, diuers persons haue hereupon bene astonished in such sort, that they haue bene moued to make dispatch of themselves; being in their owne iudgement, no better then the fire-brands of Hell.

Seet. 2.

Now for the curing of this wonderfull trouble and distraction of Conscience, two things are to be done: to wit, Inquiry must be made into the next causes, whence this tentation should arise; and after that, the Remedy is to be applied. *The Remedy.*

For the first: Inquiry is to be made, whether the present distresse had his beginning from the thoughts of a mans owne minde, or from the suggestion of the diuell: For this, in all likelyhood, is the next way to minister comfort to the afflicted party.

It may be said, How shall a man discern the thoughts that are from the diuell, from his owne thoughts? *Ans.* He shall know them by sundry notes.

First, by the entrance of them into the mind. For those that come from the diuell, come speedily, as lightning into a house; and they are after a sort forced into the minde by violence, so as the party cannot auoid them: and they come into the mind again and again, yea, a thousand times in a day; so as by their often coming, they weaken the memory, dull the senses, weary and confound the braine. These are thoughts that come from the diuell, and by him are conueied from without, into the minde of man. And if such cogitations were from a mans own selfe, they would not come with so great vehemency and celerity, but with leisure; and they would rise with more moderation, & lesse violence. Yea further, the frequent vse of them would not produce so many and so fearefull effects as it doth.

Secondly,

Secondly, such thoughts may bee discerned, to come from the diuell, by this signe; because they are directly against the very light of nature, the sparkes whereof are not quite extinct in vs by sin. For euery man thinkes reuerently of God by nature. But these contagions are most wicked and diuinish, fastening vpon God, things that are most vile and monstrous; whereas commonly, the thoughts that arise from our selues, are not against the light of nature, though they be most corrupt.

The third signe is, that at the first conceiuing of them, the party is smitten with an extraordinary feare, his flesh is troubled; and oftentimes, sicknesse and faintings doe follow. But the thoughts that men conceiue of themselves, cause neither feare, nor faintings, nor sicknesse.

Fourthly, blasphemous thoughts cannot come ordinarily from the heart of any, saue of those alone, that are of reprobate minds. But the parties that are thus distressed, are honest, ciuill, and such as professe the Gospell, at least in shew; yea sometimes they befall such as are the true members of Christ. Therefore it is manifest, that they come from without, euen from the Diuell casting them into the mind; and not from within a mans owne selfe.

In the next place, Inquiry must be made, whether the party doth approue, loue, and like these and such like thoughts, or no? To this he will answer, if he be asked, that he abhors them as the Diuell and Hell it selfe. Thus euen naturall men will answer, and that truly.

After Inquiry thus made, the Remedy is to be applied. And the first and principall remedy pertaines to doctrine and instruction: in which the party is to be enformed of his, or her estate; namely, that the foresaid blasphemies are not his *sinnes*, but his *crosses*: For they are the Diuels sinnes, and he shall answer for them: and they are not ours, till we entertaine, receiue, approoue, and giue consent vnto them.

For prooffe hereof, let this bee considered; That vncleane thoughts which haue their residence in the minde of man, are of two sorts: Inward, and outward. Inward are such, as haue their originall from the flesh, and arise of the corruption of mans nature, though stirred vp by the Diuell. And these, at the very first conceiuing, are our sinnes, though they haue no long abode in our mindes: and they are directly forbidden,

in

in the tenth Commandement. Outward thoughts are those, which haue relation to an outward cause, or beginning: of which sort are those euill thoughts, that be conueyed into the mind by the Diuell; and if we take no pleasure in them, nor yeeld consent vnto them, they are not to be accounted our finnes, but the Diuels, by whom they are suggested. The truth hereof appeareth in Christs example; into whose mind the Diuell cast this blasphemous Tentation, thereby moouing him to infidelitie, couetousnesse, and idolatry: which neuerthelesse were not his finnes, because his holy heart gaue not the least approbation to them, but abhorred and repelled them; and therefore was free from any taint of sinne, in or by them.

This distinction of thoughts must be remembered. For hence it followeth, that blasphemous thoughts, not consented to by vs, are not our finnes, but the Diuels. Euen as in like case, when one wickedly disposed, solliciteth another to Treason, or Murder; if the said party listen not, nor yeeld thereto, he cannot be holden guilty of those Crimes. Therefore men must not feare those kind of thoughts ouer-much; at least, if they please not themselves ouer-much in them: because, though they be indeed their crosses, yet are they not their personall finnes, for which they shall incur the wrath and displeasure of God. Againe, they must let them goe as they come: they are not to striue against them; for the more they labour to resist them, the more shall they be intangled with them.

The second thing to be vsed in way of remedy, for the staying of the mind in this Tentation, is, that though it should bee granted, that the foresaid euill and blasphemous thoughts are our finnes; yet we are to remember, that they may through the mercy and goodnesse of God, be pardoned, if they be heartily and vnfeignedly repented of: yea further, that neither they nor any other finnes (except that against the Holy Ghost) doe condemne him, that prayeth against them; and is heartily sorry for them.

It was *Pauls* complaint, *Rom. 7. 19.* That he did not the good which he would doe, speaking of the inward enuicouir of the heart; and againe, that hee did the euill which he would not, meaning in respect of the corruption of his nature. Now vpon this, that he denoured to doe that which was agreeable to the will of God, that he loathed and detested the contrary,

and stroue against his corruptions, how did he comfort himselfe? Marke the words following, verse 20. *If I doe that I would not*: that is to say, if against my generall purpose, I sinne against God; if I be sorry for it, if I be displeased with my selfe, because I cannot obey God, in that perfection I desire, *It is no more I that do it, but sinne that dwelleth in me*. From this example of *Paul* I gather, that if any man haue in his mind euill thoughts, and doth (as *Paul* did) grieue, because he thereby offendeth God; if hee doe abhorre them, and pray against them, he shall not be condemned for them: they shall neuer be laide to his charge. The party then that is troubled with these thoughts, may vpon these grounds, stay his minde, and comfort himselfe. For if he shall not be condemned for them, then let him not feare them a-boue measure.

The third point to bee remembred is, that the party must not be alone. For this Tentation beginneth and is confirmed and increased by solitarinesse; and the parties thus distressed, loue to be apart by themselves, from the societie of others. And for that cause, in case they be lyable to this distresse, they must vse to conuerse with such company, as may affoord them matter of speech and conference meete for them, and may exercise their minds with heauenly meditations in the Word and singing of Psalmes, and such like fit and conuenient recreations. Our first parent *Eue* was tempted by *Satan*, when she was apart from *Adam*: and our Sauour *Christ*, when he was alone out of companie and societie, then did the diuell most maliciously assault him with strong and powerfull tentations in the wilderness.

The fourth point, to be remembred of the party troubled, is, that he must as heartily and earnestly repent him of those his euill thoughts, as of euill words and deedes. For the truth is, because men are loose-minded, and haue no more care of their thoughts, then commonly they haue: therefore the Lord iustly suffers the diuell to plague and torment them, by conueying into their hearts most vile and damnable cogitations. Furthermore, the said party must labour to be reuied in the spirit of his minde, that is, to haue his minde enlightened by the spirit, whereby he may know and vnderstand the will of God in his Word. After repentance for euill thoughts, there must follow watchfulnesse, and a carefull circumspection ouer all his wayes: but principally he must haue an eye vnto his

his heart, the fountaine of all. *Keepe thine heart with all diligence,* Prou. 4. 23. saith *Salamon*, that is, aboue all things see that thou countergard thy thoughts, desires, motions, and affections.

That the heart of a man may be guarded, two rules are to be obserued. First, that *the Word of God dwell plentifully in it*, by daily meditation of the commandements, promises, and threatnings reuealed in the same. It is noted by *David*, as a property of a blessed man, that he exerciseth himselfe in meditation of the *law of God, day & night, Ps. 1.* By this means the heart will be cleansed, and purged from vncleane and polluted motions, and so guided and directed, that it swarue not from God. This rule is of speciall vse. For therefore doe men hatch, and breed euill thoughts in their hearts, because they are not taken vp with holy meditations: and hence it is, that the heart of man is made euen a prey vnto the diuell, because Gods Word is not lodged therein. Excellent was the practice of *David* in this case, who *kept the Word of God in his heart, that he might not sin against him.* Psal. 119. 11.

The second Rule of the keeping of the heart, is to *establisth our thoughts by counsell.* It is the wise mans aduice in so many words, *Prou. 20. 18.* wherein he would teach vs, that it is the property of a worldly wise man, in matters of waight, not to trust to his owne wit, but to follow the direction, and counsell of wise and skilfull men. And if this bee a sound course in matters of the world, much more ought it to be taken, in the mainge matters of religion, and conscience, concerning the heart and soule of man. And therefore by the law of proportion, it giues vs direction, not once to thinke or conceiue, so much as a thought, but vpon aduice and direction taken at God & his Word. *Thy testimonies* Psal. 119. 24. (saith *David*) *are my delight, and my counsellors.* And what benefit had he by taking such a course? Surely, by the Word of God, which was his continuall meditation, he gat vnderstanding, he became wiser then the ancient, it made him to hate all the waies of falshood: it kept him from declining from God, either to the right hand, or to the left. The same rule must be practised of vs, in the vse of our senses, our speeches, and actions, and then shall the heart be kept cleane, and free from these temptations.

And seeing this temptation is so dangerous and fearefull, as hath bin said, and doth often befall vs, our duty is to make conscience of practising the foresaid rules continually. And thus much concerning the third kind of distresse of Conscience.

CHAP. VI.

Of the fourth speciall Distresse, arising from a mans owne sinnes.

THe Fourth Distresse of Minde is that, which ariseth from a mans owne sinnes, or rather, from some one speciall sinne committed. And this of Tentation is two-fold: For either it is more violent, or lesse common; or lesse violent, and more common.

Sect. 3.

The violent Distresse.

The violent distresse of minde, shewes it selfe by feares and terrours of the conscience, by doubting of the mercy of God, by lamentable and fearefull complaints made to others.

The Cure.

Now Question is mooued, How this violent distresse of minde, arising from our owne sinnes, is to be cured? *Ans.* That it may be cured by the blessing of God, three things must be done.

First, that particular sinne must be knowne which is the cause of this violent distresse. And here we are to know, by the way, that it is an vsuall thing, with the parties thus distressed, to dissemble and cloake their sins: and therefore they will alledge, that their trouble ariseth from some euill thoughts, from wicked affections, and from the corruption of nature: whereas commonly men are not distressed, in violent manner, for euill thoughts, affections, &c. but the violent distresse cometh from some actiual and odious sin or sinnes done, which wound the conscience, and are the causes of great distraction of minde, and they are many: which hauing beene vpon occasion before rehearsed, I will not now repeate them. Only this must be remembered, that the greater sinnes against the third, sixth, and seuenth commandements, are the maine and proper causes of violent distresses: and the more secret the sinne is in regard of the practice thereof, the greater horror of Conscience it bringeth, and open offences doe not giue so deepe a wound vnto it, as secret and hidden sinnes.

Quo oculis
peccatum, co
maius iudi-
cium.

Secondly,

Secondly, the particular sinne being knowne, enquiry must be made, as much as possibly may be, by signes, whether the party distressed repenteth, yea, or no: For except he hath repented, he cannot be fitted to receiue comfort; and vnlesse he be first fitted to receiue comfort, he cannot be relieued in Conscience. Now if it be found that the party hath repented, then care must be had in the next place, that his repentance may be renewed, for the particular sinne committed.

Thirdly, hauing thus done, the comfort must bee ministred, for the moderating or taking away of the distresse. And heere remember by the way, that the comforts ministred vsually and ordinarily, must not goe alone, but be mingled and tempered with some terrours of the Law; that being thereby feared, with the consideration of sinne, and of the wrath of God due vnto the same, the comfort may appeare to be the sweeter. The ministring whereof, in case of this distresse, would not be direct and present, but by certaine steps and degrees; except onely in the point of death, for then a directer course must be vsed. These degrees are two.

First, the party is to be informed of a possibility of pardon, that is, that his sinnes are pardonable; and though in themselves they be great and hainous, yet by the mercy of God in Christ they may be remitted. Now put the case, that the afflicted apprehendeth onely the odiousnesse of his sinnes, and the wrath of God due to the same, and in this fit puts off the pardon from himselfe, and cannot be perswaded that his sinne may be forgiven; What then is to be done? *Ans.* Then for the effecting of this first degree, certaine Grounds are to be laid downe, whereupon assurance in that case may be built vp in his heart.

The first Ground of possibility of pardon is, *That the mercy of God is infinite, yea, ouer all his workes, Ps. 145. 9.* That the death of Christ is of infinite price, merit, and value, before God. That God is much in sparing, *Isay 55. 7.* That with the Lord is mercie, and with him is plenteous redemption, *Psal. 130. 7.* That Christs satisfaction is not onely *a (b) price*, but *a (c) counter-price*, *1 Tim. 2. 6.* able to satisfie for the sinnes of all men, yea, for them that haue sinned against the Holy Ghost: for that sinne is not therefore unpardonable, because the offence is greater then the merit of Christ; but because the partie offending neither doth nor can apply the merit of Christ vnto himselfe.

Grounds of possibility of pardon.

Lutron, Antilutron

Augustine.

An ancient Father vpon Cains words, *My punishment is greater then I can beare*, saith; *Thou lyeest, Cain, for Gods mercy is greater then the sinnes of all men.* The mercy of God was very great to *Manasses*, to *Salomon*, to *Peter*, and to many others, though they were great offenders.

2 Chro. 33. 13.

2 Sam. 7. 14,

15.

The second Ground. *Men of yeeres living in the Church of God, and knowing the doctrine of saluation, shall not be condemned simply for their sinnes, but for lying in their sins.* Vpon this ground I say, that men distressed must be grieved, not so much for committing of sinne, as for lying and continuing in sinnes committed.

A third Ground. *It pleaseth God many times to leaue men to themselves, and to suffer them to commit some sinne that woundeth conscience.* It is true, and cannot be denied. But we must withall remember, that *sinnes committed doe not utterly take away grace, but rather make it the more to shine and shew it selfe.* For God in mercy turneth all things, euen sinne it selfe, to the good of them that be his: and therefore sinne committed, cannot either waste or extinguish grace receiued, but by diuine dispensation serueth to amplifie and enlarge the same; so as where sinne aboundeth, there grace aboundeth much more, *Rom. 5. 20.* And the Lord said to *Paul*, being in great extremitie, *2 Cor. 12. 9. My grace is sufficient for thee: for my power is made perfect through weaknesse.* Hence it appeareth, that the grace of God is not viterly lost, but appeareth lively in the time of distresse.

The fourth Ground, is this: *The promises of God, touching remission of sinnes, and life eternall, in respect of beleeuers, are generall; and in regard of all and euery man, indefinite:* that is, they doe not define or exclude any person, or any sinner, or any time; onely they admit one exception, of finall impenitencie. Here a question may be moued: How long he that ministrETH comfort, must stand vpon the possibility of pardon? I answer, Vntill he hath brought the party distressed to some measure of true repentance: and this being done, then he is to proceed to the second degree of comfort.

The second degree of comfort is, to teach, That the sinne or sinnes of the party distressed are indeede pardoned. But it may be asked, Vpon what signes may this comfort be applied? I answer, Vpon these two. First, if the party distressed confesse, that he or she is heartily grieved, that by their sinne or sinnes they haue

haue offended so louing and so mercifull a God. Secondly, if they professe, that they desire with all their heart to be reconciled vnto God in Christ, and at least doe desire to repent for their sinnes; and withall, doe carry in heart a purpose to sinne no more, but in all things (as much as in them lieth) to performe new obedience vnto God, *Luke 15. 11, &c.* Now for the better enforcing of this comfort, some Texts of Scripture, fitting this purpose, must be rehearsed: as for example, *Matth. 9. 12, 13.* *I came not to call the righteous, that is to say, those that iudge themselves righteous, but sinners* (that is, those which are grieved, because in their owne conscience they are vile and hainous offenders) *to repentance.* Again, *Matth. 11. 28.* *Come vnto me all ye that are weary and heavy laden, and I will refresh you.* And Christ saith, it was the end of his comming, to preach deliuerance to the captiues, and to set at libertie them that are bruised, *Luke 4. 18.*

To conclude this point, there remaines yet a further question to be resolved, and that is this: A man, after repentance for some grievous sinne, falls into it againe, and is distressed more then before. It is a case somewhat grievous. For wee know, that if a man be recouered of an ague, and through distemper in diet, or otherwise, make a relapse into it againe, his case is often desperate, and he hardly scapeth with his life. In the same manner it is a dangerous case, if after repentance men make a relapse into the same sinne againe. It may then be asked, How such persons may be recouered, after a relapse?

I answer, Though we finde not any one particular example in Scripture, of any one person that was restored againe after a relapse; yet neuerthelesse there is some comfort for such persons. Vpon what grounds, may some say? *Ans.* Men, that haue not so much as a drop of mercy, in comparision of God, must forgiue their brethren often and many times, yea, as our Saviour Christ saith to *Peter*, till seuentie times seuen times, if they retume and say it repents them. Now God is infinite in all his attributes: He is much in sparing; with him is plenteous redemption: and therefore he will questionlesse, vpon true repentance, often forgiue and forget euen the same sinne, iterated againe and againe.

Now these persons are to be relieved in this sort: First, they must haue their Consciences settled in this point, that their

The Case of
Reciduation.

relapse is pardonable, though very dangerous. For prooffe hereof, read *Eſay 2. 18.* where mention is made of diuers Apoſta-
taes that were by God called to repentance, with promiſe of
pardon, if they turned vnto him. And in *Luke 15.* the prodigall
Childe (by whom I vnderſtand one, that after grace receiued,
fell from his repentance and obedience to God) when he did
but purpoſe in his heart to returne againe, was pardoned, and
receiued into fauour. In the *2 Cor. 5. 20.* Paul ſaith to the Co-
rinths that were fallen away, *We pray you in Chriſts ſtead, that ye
be reconciled vnto God.*

Secondly, being thus ſettled in Conſcience, they muſt againe
repent them of their finnes.

Thirdly and laſtly, they are to be comforted with the promiſe
of remiſſion of finnes, after that ſome ſignes of renewed repen-
tance for finnes paſt, haue beene giuen.

Seet. 2.

The Moderate
Diſtreſſe.

The ſecond kind of this Tentation or trouble of mind, which
is more common and leſſe violent, befalls the children of God :
and it is a *griefe of heart, more or leſſe, whereby men are troubled in
reſpect of the want of grace in their hearts, and defects of obedience
in their liues.* Paul, the deare ſeruant of God, was poſſeſſed with
this trouble of minde; as we may reade, *Rom. 7. 23.* And indeed
there is no child of God, but more or leſſe, one time or other,
he feels the ſtings of ſinne, and the buffeting of Satan, which
cauſe griefe in his heart. But this griefe is a notable grace of
God : and therefore, they which want it, muſt labour to haue it;
and they which haue it, muſt not ſeek to put it out, but to
keepe it in meaſure and order.

And the Grounds of comfort, whereby the heart may bee
ſtaied in this ſorrow, that it be not immoderate, may be theſe :

I. Ground. It is Gods will, that the worke of ſanctification or
regeneration ſhould be imperfect in this life, and remaine vn-
 finiſhed till death. This point needs no prooffe : it is manifeſt
both in the Word of God, and in dayly experience. The reaſons
for which God will haue it to be ſo, may be theſe :

Fiſt of all, God giues grace according to the meaſure and
manner of our receiuing of it, which in this life is imperfect.
Some gifts of God in Chriſt, beſtowed on his ſeruants, as
remiſſion

Remission of finnes by his death, and iustification by his obedience, are not *put into vs*, but are onely *applied* and made ours by *imputation*. Some other gifts there be, which are *infused* and put into vs, as namely, sanctification, regeneration, the loue of God and man; and by one of these two meanes, to wit, either by imputation or infusion, are all the gifts of God in Christ made ours. Yet before we can haue them, we must receiue them: and the means whereby we receiue them, is Faith, which God hath ordained to be the hand of our Soules, to receiue his benefits bestowed on vs: Which Faith, because it is weake and imperfect in this life, therefore the gifts which we receiue thereby, are also imperfect. For though Gods benefits be like a bottomelesse sea; yet the Faith, whereby we lay hold of them, is like vnto a vessel with a narrow necke, which though it be cast into the great Ocean, receiues but a little water at once, and that by degrees, drop by drop, according to the widenesse of the mouth. And hence it is, that though the gifts of God without vs, which are ours by imputation, be perfect; yet all such graces as are put into vs, are weake and imperfect.

Secondly, if any seruant of God should be perfectly regenerate, and made absolutely holy in this life; then he should fulfill the Morall Law, and so become a Saviour to himselfe, and by the tenor of the Law haue life: and so should not Christ be a Saviour properly, but onely *an instrument*, to dispose vs to the keeping of the Law, whereby we might saue our selues. But there is one only all-sufficient Saviour, Christ Iesus; & the beginning, the middle, and the accomplishment of our saluation is to be ascribed to him alone.

Thirdly, it is the will of God, that his owne children, with whom he is well pleased in Christ, should be brought to nothing in themselves, that they might be all in all out of themselves in Christ; being, as it were, emptied of selfe-loue, and of all confidence in their owne goodnesse. But if sanctification should be perfect at the first, then a man should not goe out of himselfe, but would rather stay as hee is, and rest contented in his owne goodnesse. For this cause, *Paul*, after his exaltation, was buffeted by *Satans* temptations, that he might not be exalted out of measure, *2 Cor. 12. 7.* but should content himselfe with this, that he was in the loue and fauour of God in Christ.

II. Ground is, To consider, what makes a man, professing Christ, accepted of God; and how much he himselfe must doe, for this end? The substance of all things to be done of vs for this end, that we may become the children of God, may be reduced to three heads.

First of all, we must heartily bewaile our sinfull liues past, and seriously humble our selues, in regard of our owne sinnes, both of heart and life; and if by occasion we fall into any sinne, we must not lye therein, but by speedy repentance recouer our former estate.

Secondly, in regard of the sinfulness of our hearts and liues in times past, we must rest our selues on Gods mercy alone, flying to the throne of mercie for the pardon of them all.

Thirdly, we must endeavour in the course of our liues afterward, to performe obedience to God in all his Commandements, that thereby we may shew our selues thankfull to him for his mercy, and profit in our obedience.

For prooffe hereof: First, consider the examples of this practice in Gods children. All that *David*, that worthy seruant of God, could doe, after his sinnes committed, to bring himselfe againe into the fauour of God, whom he had offended, consisted of these very heads, which haue bene named; Repentance, Confidence, and Assurance in Gods mercy, and Performance of new obedience. And this his practice was verified, amongst many other places, specially in the 119. Psalm, and in all the Psalmes commonly called Penitentiall. Again, the Prophet *Daniel* was accepted of God onely for the doing of these things, *Dav. 9.* And in like manner was *Paul*, and the rest of the Apostles, *Rom. 7. 1 Tim. 1. 13.* Again, for further prooffe, let it be considered; what is it that makes a man to become a Christian, and seruant of God? Not this, that he is pure from all sinnes, and neuer slides or swarues from obedience vnto God; but because when he sinneth and falleth, he is grieved with himselfe, and labourerth every day to mortifie his corruptions, which are the matter of sinne, in his heart and life, and suffereth not sinne to reigne in his mortall body, but crucifieth the flesh, with the affections and lusts thereof.

Yet here remaines a great difficulty. Many a good seruant of God may and doth truly say of himselfe; I bewaile my sinnes, and doe in some sort rest on Gods mercy, and withall I endeavour

nour to performe new obedience : but alas ! here is my griefe, I cannot do these things as I would. In matter of sorrow & griefe, I am troubled with hardnesse of heart ; in occasions of boldnes and confidence, with doubtings : in endeauour to obey, with many slippes, and sundry fals. For the staying and moderating of this griefe, these rules may further be remembred :

The first Rule. If there be in the minde, a purpose not to sin ; in the will, a desire to please God ; and in the whole man, to endeauour to performe the purpose of the minde, and the desire of the will : marke what followes vpon this : God in mercy accepteth the purpose and will to obey, for obedience it selfe. Yea though a man faile in the very act, and doe not so well as hee should, the Lord accepteth the affection and indeauour for the thing done. Excellent is the saying of an ancient Father, *God accepteth that which is his, and forgives that which is thine* : his is the grace whereby wee are enabled to endeauour to obey in the want of obedience, and that he accepteth ; ours is the sinne and weakenesse in performance of the duty which he requireth, and that he doth in mercy forgiue. Herein appeareth the great goodnesse of God vnto vs, and we can neuer be sufficiently thankfull for the same. But yet that we may not here delude our hearts with conceits, and blesse our selues in vaine : wee must know ; that God doth not alwaies accept the will for the deede, vnlesse there be a *constant purpose* in heart, a *true desire* in will, and some *resolved indeauour* suitable in the life, *Malac. 3. 17.* *God spares them that feare him, as a father spares his owne childe.* How is that ? though the sick or weake child being commanded some busines, goeth about it very vnhand somly, and so the deede be done to little or no purpose : yet the father accepts it as well done, if he see the child yeeld vnto his commandement, and doe his indeauour, to the vttermost of his power. Euen so will God deale with those that be his children, though sicke and weake in obedience.

Accipit suum,
& remittit tu-
um.

But how will some say, can God accept a worke of ours that is imperfect ? *Answe.* So farre forth as the obedience is done in truth, so farre forth God accepts it, because it is his own worke in vs : and as it is ours, he pardons it vnto vs, because we are in Christ.

A second Rule is laid downe, *Rom. 7. 19.* where *Paul* saith to
this

this purpose, *The good which I would doe, I doe not; and the euill which I would not, that doe I.* In these words, is set downe the state of all regenerate men in this life; and the meaning is this: The good things which God hath commanded, I doe them, but not as I would; and the euill forbidden, I auoid, but not as I would. This we shall see to be true, by comparing the voices of three kinds of men together. The camall man saith, *I doe not that which is good, neither will I doe it; and that which is euill I doe, and I would doe it.* Contrariwise, the man glorified, he saith, *That which is good I doe, and will doe it; and that which is euill I doe not, neither will I doe it.* The regenerate man, in a middle betweene them both, he saith, *The good things commanded I doe, but not as I would; the euill things forbidden I auoid, but not as I would.*

And this is the estate of the child of God in this life; who in this regard is like vnto a diseased man, who loues his health, and therefore obserues both dyet and Physicke; and yet hee often fals into his fit againe (though he be neuer so carefull to obserue the rules of the Physician) by reason of the distemperature of his body: and hereupon is faine to goe to the Physician the second time, for new counsell. In like manner, Gods children haue indeed in their hearts a care to please and obey God; but by reason of sinne that dwelleth in them, they faile often, and so are faine to humble themselues againe before him, by new repentance. Again, the seruants of God are like to a man, by some sudden accident cast into the Sea, who in struiuing to saue himselfe from drowning, puts to all his strength, to swim to the shore; and being come almost vnto it, there meets him a waue or billow, which driues him cleane backe againe, it may be a mile, or further; and then the former hope and ioy conceived of escape, is fore abated; yet he returnes againe, and still labours to come to the Land, and neuer rests till he attaine vnto it.

III. Ground. He that is indeed regenerate, hath this priuiledge, that the corruption of nature is no part of him, neither doth it belong to his person, in respect of diuine imputation. Paul saith of himselfe, *Rom. 7. 17. It is no more I, but sinne that dwelleth in me.* In which words, he distinguisheth betweene his owne person, and sinne that is in him. For in man regenerate there be three things, the body, the soule, and the gift of Gods Image restored againe. Now touching the corruption of nature

ture, that is in his person, and so may be said to be his, but it belongs not to the man regenerate, it is not his, because it is not imputed to him, and so indeede is, as though it were not in him. The Apostle, *1 Thes. 5. 23.* prayes for the Thessalonians, that God would sanctifie them *throughout*, and preserve their *whole* spirit, soule, and body. Of which place (amongst many) this exposition may be giuen. The Apostle speaking of men regenerate, and sanctified, makes three parts in them: body, soule, and spirit: and by *spirit*, we are to vnderstand, not the conscience, but the gift of regeneration, and sanctification, which is the whole man, body and soule, opposed to the flesh, which in a naturall man, is called the old man, *Rom. 7.* And the praier which *Paul* makes in the behalfe of the Thessalonians, teacheth vs in effect thus much; that though corruption remaine in the regenerate, after regeneration, yet in respect of diuine acceptation, he is accounted as righteous, and so continueth, his sinne (by the mercy of God in Christ) not being imputed to him to condemnation. And so much for that point.

Now these Grounds of comfort, and others of the like nature, may serue to sustaine and vphold the hearts of the children of God, when they shall be pressed and troubled, in consideration of their estate in this life, which cannot till death be fully freed from much weakenesse and manifold imperfections.

C H A P. XII.

Of the fift Speciall Distresse, arising from a mans owne body.

THe fift and last kinde of Temptation or trouble of minde, ariseth *from a mans owne body.*

Before I enter to speake thereof, one Question in the meane time, must bee answered, namely, How the body beeing an earthly substance, should trouble or annoy the minde, considering that the minde is not bodily, but spirituall: for nothing can worke aboue its owne power, and it is against reason, that that which is bodily, should either alter or trouble a spirit.

For

Sect. 1.

How the body
troubles the
minde.

First of all, the actions of man, though they be sundry, yet they all proceed from one onely fountaine, and common cause, the soule, and are done by the power thereof. The body of it selfe, is not an agent in any worke, but as it were a dead instrument, in and by which the soule produceth all actions and workes.

Secondly, though all the actions of man come from the soule, yet the most of them are such, as be performed by the body, and the parts thereof, and by the spirits that are seated in the body, as by instruments. Indeed some actions of the soule and minde, are done without the helpe of the body: but I say, that the most part of them are wrought by the body and spirits therein contained. And yet notwithstanding, the spirits in themselves are no agents at all: but the onely agent in any worke, is the soule it selfe. For example: the vsing of the outward senses, as of sight, hearing, tasting, touching, smelling, as also of the inward, as imagination, memory, &c. all this is done by the braine, and the parts of the braine, as proper instruments. All affections both good and bad, come from the soule: but yet they are done and acted in, and by meanes of the heart and vitall spirits. So also the powers of life & nourishment proceed from the soule, and yet they are done and wrought by the liuer, and other inward parts, as instruments whereby the soule nourisheth the body. In a word, there is no naturall action in man, but for the effecting thereof, the parts of the body are vsed as it were the hands and instruments of the soule, and all this comes by reason of the vnion of the body with the soule, whereby they make one person.

Hence it followeth, that when the body is troubled, the soule is also troubled. Now the body affecteth and hurteth the soule and minde, not by taking away, or diminishing any part thereof: for the soule is indiuisible. Nor by depriuing it of any power or faculty giuen it of God: for as the soule it selfe, and the parts thereof, so also all the faculties of the same remaine whole and entire, without abating or diminishing. But
by

by corrupting the action of the minde, or more properly, by corrupting the next instrument whereby the minde worketh, and consequently the action it selfe.

This may be conceiued by a comparifon. A skilfull Artificer in any science, hauing an vnfit toole to worke withall, though his skill be good, and his ability sufficient: yet his instrument wherewith he worketh being bad, the worke which he doth, must needs be an imperfect worke. Howbeit the toole takes not away the skill of his workemanship, nor his power of working, onely it hinders him from shewing his skill, and doing that well, which otherwise hee should and could doe well. Inlike manner, the body being corrupted, hinders the worke of the soule: not by taking away the worke of the soule, or the ability of working: but by making it to bring foorth corrupt worke, because the instrument which it vseth, is corrupt and faulty. And thus we must conceiue of all the annoyances of the soule by the body.

The Temptation followeth. The body causeth the trouble of minde two waies; either by Melancholy, or by some strange alterations in the parts of the body, which oftentimes befall men: in what sort we shall see afterwards. For troubles of mind thus caused, are more common, and as noysome as the most of the former.

Sect. 2.

Touching that which comes by Melancholy, sundry things Melancholy. are to be considered for our instruction, and for the remedy of that euill.

1. And first of all, if it be asked what Melancholy is? I answer, it is a kind of earthy and blacke blood, specially in the splene, corrupted and distempered: which when the splene is stoppt, conueieth it selfe to the heart, and the braine: and there partly by his corrupt substance, and contagious quality, and partly by corrupt spirits, annoyeth both heart and braine, being the seates and instruments of reason, and affections.

2. The second is, what are the effects and operations of Melancholy? *Answer.* They are strange, and often fearefull. There is no humour, yea nothing in mans body, that hath so strange effects, as this humour hath, being once distempered. An ancient

Esca Diaboli,
Balneum Dia-
boli.

cient Diuine calleth it the *Diuels baire*; because the Diuell being well acquainted with the complexion and temperature of man, by Gods iust permission, conueyeth himselfe into his humour, and worketh strange conceits. It is recorded in Scripture, that when the Lord tooke his good Spirit from *Saul*, whereby he did carry himselfe well in the gouernment of his people: and an euill spirit came vpon him, he was in so fearefull a case, that he would haue slaine him that was next vnto him: how so? surely, because God in iustice withdrew his Spirit from him, and suffered *Satan* to enter into the humour of choler, or melancholy, or both, and by this meanes cause him to offer violence to *David*.

Now the effects thereof in particular, are of two sorts. The first is in the braine and head. For thus humour being corrupted, it sends vp noysome fumes as cloudes or mists which doe corrupt the imagination, and maketh the instrument of reason vnfit for vnderstanding and sense. Hence followeth the first effect, strange imaginations, conceits and opinions framed in the minde: which are the first worke of this humour, not properly: but because it corrupteth the instrument, and the instrument being corrupted, the faculty cannot bring forth good, but corrupt actions.

Examples hereof are well knowne, I will only touch one or two. One is called Beastiall or beast-like *Melancholie*, a disease in the braine, whereby a man thinketh himselfe to bee a beast of this or that kind, and carries himselfe accordingly. And herewith haue all those beene troubled, which haue thought themselves to be * woules, and haue practised woulish behaviour. Again, it is said of *Nebuchadnezzar*, *Dan. 4. 30.* that he was driuen from men, and did eate grasse as the oxen, that is, behaued himselfe, and fed as a beast. Now some are of opinion that his humane shape was taken from him, and that he was transformed into a beast: at least, that he had the soule of a beast in stead of an humane soule for a time: But they are deceived: For there is no such transportation of soules into bodies, either of men or beasts. Others thinke, that *Nebuchadnezzar* was smitten in the braine with this disease of beast-like Melancholy, whereby he was so bereft of his right minde, that he carried himselfe as a beast. And this interpretation is not against the text: for in the 31. verse of that chapter it is said, that his

* *Lucanibropos.*

mind

minde came to him againe: and therefore in the disease, his vnderstanding, and the right vse of his reason was lost. And the like is true in historie, by diuers examples, though it were not true in *Nebuchadnezzar.*

Againe, take another example, that is common and ordinary. Let a Melancholike person, vpon the sudden, heare or see some fearefull thing, the strength of his imagination is such, that he will presently fasten the thing vpon himselfe. As if he see or heare that a man hath hanged himselfe, or is possessed with a Diuell, it presently comes to his mind, that he must doe so vnto himselfe, or that he is, or at least shal be possessed. In like manner vpon relation of fearefull things, presently his phantasie workes, & he imagineth, that the thing is already, or shall befall him. And this imagination, when it enters once and takes place, it brings forth horrible and fearefull effects.

The second effect or worke of Melancholy, is vpon the heart. For there is a concord and consent betweene the heart and the braine, the thoughts and the affections: the heart affecting nothing but that which the mind conceiueth. Now when the mind hath conceiued, imagined, and framed within it selfe fearefull thoughts; then comes affection and is answerable to imaginati-
ons. And hence proceed exceeding horrors, feares, and despaires, euen of saluation it selfe, and yet the conscience for all this vntouched, and not troubled and disquieted.

3. Thirdly, it may be demanded, whether there be any difference betweene the trouble of Conscience and Melancholy? for many hold, that they are all one. *Ans.* They are not all one, but differ much. Affliction of Conscience is one thing, trouble by Melancholy is another: and they are plainly distinguished thus:

First, when the conscience is troubled, the affliction it selfe is in the Conscience, and so in the whole man. But in Melancholy, the imagination is disturbed, & not the Conscience. Secondly, the Conscience afflicted, hath a true and certain cause, whereby it is troubled, namely, the sight of sin, and the sense of Gods wrath; but in Melancholy, the imagination conceiueth a thing to be so, which is not so: for it makes a man to feare and despair, vpon supposed and fained causes. Thirdly, the man afflicted in Conscience, hath courage in many other matters: but the Melancholike man feares euery man, euery creature, yea himselfe, and hath no courage at all, but feares, when there is no cause of

feare. Fourthly, imaginations in the braine, caused by Melancholy, may be cured, taken away, and cut off by meanes of Physicke: but the distresse of Conscience cannot be cured by any thing in the world but one, & that is the blood of Christ, and the assurance of Gods fauour.

4. Fourthly, the way to cure Melancholy, is this: *First*, the person troubled must be brought to this; that he will content himselfe to be aduised and ruled by the iudgement of others, and cease to rest vpon himselfe, touching his owne estate: and by this shall he reape much quiet and contentation.

Secondly, search and triall must be made, whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his estate, then meanes must be vsed, to bring him to some light & sorrow for his sinnes, that his melancholy sorrow may be turned into a godly sorrow. If he want faith and true repentance, some good beginnings thereof must be wrought in his heart.

Thirdly, when he is brought to faith in Gods mercy, and an honest purpose not to sinne any more; then, certaine mercifull promises of God are to be laid before him: and he must be exhorted to rest vpon these promises, and at no time to admit any imagination or thought, that may crosse the said promises. Now the promises are these, and such like: *Psal.* 34. 9. *No good thing shall be wanting to them that feare God.* *Psal.* 91. 10. *No euill shall come neere the godly man.* *2 Chron.* 15. *The Lord is with you while you are with him, and if you see'e him, he will be found of you.* *Iam.* 4. 8. *Draw neere to God, and he will draw neere to you.* And the best meanes to cause any man thus diseased, to be at peace with himselfe, is to hold, beleeu. and know the truth of these promises, and not to suffer any by-thought to enter into his heart, that may crosse them.

Moreouer, though the former promises may stay the minde, yet will they not take away the humour, except further helpe be vsed. Therefore the fourth and last helpe, is the Art of Physicke, which serues to correct and abate the humor, because it is a meanes, by the blessing of God, to restore the health, and to cure the distemper of the body, And thus much touching the trouble of mind, caused by Melancholy.

Sect. 3.

The second meanes whereby the body annoies the minde is, when it occasions trouble to the minde, by strange alterations incident to the body. When a man begins to enter into a Phrensie, if the braine admit neuer so little alteration, presently the minde is troubled, the reason corrupted, the heart terrified, the man distracted in the whole body. Thus from the trembling of the heart come many fearefull imaginations and conceits, whereof a man knowes not the cause. The same is procured by the swelling of the spleene, by the raising of the entrals, by strange crampes, convulsions, and such like.

Strange alterations besides Melancholy.

The remedy hereof is this. *First*, it is still to be considered, whether the party thus troubled, hath the beginnings of true faith and repentance, or no. If he hath, it is so much the better. If he hath not (as usually such persons are meere naturall men) then the first duty is, to vse all meanes, to stirre vp in him some godly sorrow for his sinnes, to bring him to the exercise of inuocation, and to some confidence in Gods mercy for pardon.

Secondly, this being done, meanes must be vsed to take away the opinion conceiued: which shall be done by giuing him information of the state of his body, and what is the true and proper cause of the alteration thereof. This being knowne, the griefe or feare conceiued, will easily be staied. For take away the false opinion, and informe the iudgement, and the whole man will be the better.

Thirdly, the opinion being altered and reformed, it may be, the alteration in the body will remaine: the party therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to be inflicted, but is the very author of it: and therefore the party is to be well pleased, and to rest himselfe in that wil of God. For euery present estate, whether it be good or bad, is the best state for vs, because it comes by Gods will and appointment.

And thus much touching the distinct kindes of distresses of mind: wherunto I adde this one thing further, that if we make examination of the state of such persons as are troubled with any of these siue temptations, we shall not usually finde them

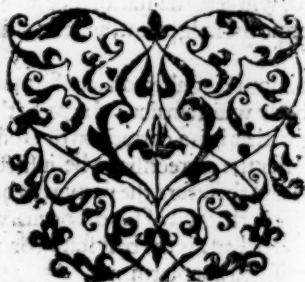
single, but mixed together, especially Melancholy, with terror of Conscience or some other temptations.

For the distraction of the minde will often breed a distemper in the body, and the distemper of the body likewise will sometimes cause distractions of mind. Againe, Melancholy will often be an occasion (though no direct cause) of terror of Conscience; and in the same manner the conscience touched and terrified with sense of the haynousnesse of sinne, and the heauinesse of Gods wrath, will bring distemper of body by sympathy, and cause Melancholy.

In this Case, if Question be made, what is to be done? I answer, that for mixt distresses, we must haue recourse to mixt remedies; vsing in the first place the best meanes for the rectifying of the mind, the principall grounds whereof haue bin before deliuered; and then taking the seasonable aduice of the Physician, whose calling and Service God hath sanctified for the cure and reliefe of the body in case of extremity.

And so much of the first sort of Questions, concerning man simply considered in himselfe.

The end of the first Booke.



THE SECOND BOOKE

of the Cases of Conscience,
concerning Man, as he
stands in relation to
G O D.

CHAP: I.

Of the Order of the Questions.



hitherto I haue spoken touching the first sort of Questions of the Conscience, which concerne Man simply considered in himselfe, as he is a man.

In the next place come to be handled and resolved the Questions concerning Man, as he stands in relation. Now man standing in a twofold relation, either to God, or to man; according to this relation, the Questions come to be considered in their severall places. And first, we are to treat of the Questions of Conscience, touching man standing in relation to God; to wit, as he is a Christian: All which, for order sake, may be reduced to foure heads.

I. Concerning the Godhead.

II. Concerning the Scriptures.

III. Concerning Religion, or the worship that is due vnto God:

IV. Concerning the time of the worship of God, namely, the Sabbath.

CHAP. II.

Of the God-head.

Touching the God-head, there are two maine Questions.

I. Question.

Whether there bee a God?

BEfore we come to answer the Question, this one Caueat must be remembred, that it is a maine Ground and Principle in all Religions whatsoeuer, not to be doubted of, or called into question, That there is a God. *Heb. 11. 6. He that commeth to God, must beleene that God is.* As for those that are commonly tearmed Atheists, which denie that there is a God, they are to be punished with death, as not worthy to liue in humane societie; and the greatest torment that can bee deuised by the wit of man, is too good for them. For if those be holden as Traytors to an earthly Prince, and are most deseruedly adiudged to death, that reuile his person, and deny his lawfull authority; then they that call into question the God-head, are much more worthy to be esteemed Traytors to God, and consequently to beare the iust punishment of their rebellion, Death it selfe.

For this cause, I do not meane to dispute the Question, Whether there be a God, or no; and thereby minister occasion of doubting & deliberation in that, which is the *only* maine Ground and Pillar of Christian Religion: But rather my purpose is, in shewing that there is a God, to remoue, or at least to helpe an inward corruption of the soule, that is great and dangerous, whereby the heart and conscience by nature denieth God and his providence. The wound in the body, that plucks out the heart, is the most dangerous wound that can be: and that opinion that takes away the Godhead, doth in effect rend and plucke out the very heart of the soule. This Caueat premised, I come now to the point in hand, to shew that there is a God.

And

And for our better knowledge and assurance of this truth, we are to remember thus much, that God hath given vnto man a three-fold Light; the one, of Nature; the other, of Grace; and the third, of Glory: And by these, as by so many degrees of knowledge, the minde beeing inlightened by God, receiueeth direction in the truth of the God-head, both for this present life, and for that which is to come.

If it be demanded, in what order God hath reuealed this Light vnto man? I answer, that the Light of Nature serues to giue a beginning and preparation to this knowledge; the light of Grace ministers the ground, and giues further prooffe and euidence; and the Light of Glory yeelds perfection of assurance; making that perfectly and fully known, which by the former degrees was but weakely and imperfectly comprehended. Of these three in order.

Seet. I.

The Light of Nature is that Light, which the view and consideration of the Creatures, both in generall and particular, affoordeth vnto man. From the Light of Nature, there are five distinct Arguments to proue that there is a God; the consideration whereof will not be vnprofitable, euen to him that is best settled in this point.

I. The first, is taken from the Creation and Frame of the great Arguments Body of the World, and the things therein contained: *Rom. 1. 20* from the Light of Nature, and Creation.
The inuisible things of him, that is, his eternall Power and God-head, are knowne by the Creation of the World, being considered in his Workes. And out of this excellent Frame of the World, the truth of the God-head may be sundry waies prooued and maintained.

First, I would aske this Question: This goodly Frame of the World, had it a beginning, or no beginning?

Let either part, or both be taken. Let it first be said, it had no beginning, but is eternall, as the Atheist holdeth. Then I reason thus; If it had no beginning, the World it selfe is God; and all the Creatures that are therein, from the greatest and highest, to the least and basest, yea, euery drop of water in the Sea, and euery corne of sand by the Sea-shore, are Gods. The reason is, because

according to this opinion, they haue their being of themselves, without beginning; and that which is a substance of it selfe, and hath no beginning, is very God.

Again, if the World had no beginning, then it hath also no ending: For that which is without beginning, is without ending. Now all things in the World are lyable to corruption, and consequently are subiect to an end: For whatsoeuer is corruptible, the same is finite; therefore the World had a beginning.

Now if it had a beginning; then I demand, how it was made? did it make it selfe? or was it made of nothing? If it be affirmed, that it made it selfe, then the World was before it was. If it be said, it came from nothing; that also cannot be: For nothing brings forth nothing; and that which is nothing in it self, cannot bring forth something: therefore it is absurd in reason to say, that nothing brought forth this World. And hereupon it must needs remaine for a truth, that there was some substance Eternall and Almighty, that framed this goodly *Creature*, the World, besides it selfe.

If a man comes into a large Forrest, and beholds therein goodly faire buildings, and sundry kinds of hearbs and trees, and birds, & beasts, and no man; he will presently reason thus with himselfe: These buildings are the workmanship of some man; they were not from all eternity, they did not reare themselves, neither did the hearbs, the trees, the birds, or the beasts build them; but of necessity they must haue some first Founder, which is Man. In like manner, when we consider this World, so goodly a *Creature* to behold; though we see not the Maker thereof, yet we cannot say, that either it made it selfe, or that the things therein contained, made it; but that the Creator of it was some vncreated substance, most wise, most cunning, and euermlasting, and that is God.

Secondly, from this frame of the World, and the consideration thereof, I reason thus: In the World there are foure sorts and kinds of Creatures: The first, bare and naked substances, that haue neither life, sense, nor reason in them; as, the Sun, the Moone, and the Starres: The second, that haue substance and life, but no sense nor reason; as Plants, Trees, and Hearbs: The third, that haue no reason; but both substance, life, sense, and power to moue themselves; as, the Beasts of the Land, & Fishes of the Sea: The fourth, are such as haue all, namely, substance, life, sense, & reason; as, Men.

Now

Now these foure sorts of Creatures excell one another in properties and degrees. For the first of them, which are meeere substances, do serue those that haue life; as the Trees, and the Plants: the Trees and the Plants serue the creatures that haue sense and life; as the beasts and the fishes: the beasts and the fishes serue Man; that hath substance, life, sense, & reason. And amongst them all we see, that those which haue more gifts, are serued of those which haue lesse: as, the Sunne and Moone serue the Plants, the plants & Hearbs serue the Beasts, and the Beasts serue Man; & that Creature that hath most gifts, is serued of all. Man therefore excelling all these, must haue something to honor and serue, which must be more excellent then the other creatures; yea, then himselfe; and that is a substance vncreate, most holy, most wise, eternal, infinite: and this is God.

Thirdly, all particular creatures, whether in Heauen or in Earth, are referred to their certaine particular and peculiar ends, wherein euery one of them, euen the basest and meanest is imployed, and which they do all accomplish in their kind. And this is a plaine proofe, that there is One that excelleth in wisdom, prouidence and power, that created all these to such ends, and hath power to bring them thereunto: and who is this, but God?

II. The second sort of Arguments, drawne from the light of Nature, are taken from the preservation and gouernment of the World created; and these are touched by the holy Ghost when he saith, *That God left not himselfe without witnesse, in that in his prouidence hee did good, and gaue raine from Heauen, and fruitfull seasons, filling our hearts with ioy and gladnesse.* Arguments from the gouernment of the World. A. 14. 17.

The particulars drawne from the gouernment of the World, are these:

First, our food whereby we are nourished, is in it selfe a dead food, voyd of life, and yet it serues to maintaine and preserue life; whereas in reason, it is more fit to choake and stuffe our bodies; then to feed them.

Secondly, our garments which we weare, are in themselves cold, and void of heat, and yet they haue this vse to preserue heat, and to sustaine life in the extremity of cold. Therefore there must needs be an omnipotent and diuine power, that giues vnto them both such a vertue, to feed & preserue the life and health of man.

Thirdly,

Thirdly, the raine falling, and the sunne shining vpon one and the same plot of ground, causeth it to bring forth in his season a hundred severall kinds of hearbs and plants, whereof euery one hath a severall, and distinct flower, colour, forme, and sauour : whence comes this ? Not from the raine ; for it hath no life in it selfe, and besides, it is in it selfe all one : nor from the sun, or the earth : for these also in their kind are all one, hauing in them no such power, whereby they should be the authors of life : therefore the differences of plants in one ground, may conuince our iudgements, and teach vs *Thus* much ; that there is a Diuine and Heauenly power aboue, and beside the power of these creatures.

Fourthly, take an example of the birth and the egge. The bird brings forth the egge : the egge again brings forth the bird. This egge considered in it selfe, hath in it neither life nor foule, and the bird can giue it neither ; for all that the bird can do, is to giue it heat and no more. Within the shell of this egge is made a goodly creature, which when it comes to some perfection, it breakes the shell. In the shell broken, we shall see the nib, the wing, the leg, and all the parts and members of a bird. Now let this be considered, that the egge brought not forth this goodly creature, nor yet the hen. For the egge had no such power or vertue in it selfe ; and the hen gaue but her heat ; neither did man do it : for that which was done, was within the egge, and within the shell. It therefore was some other wonderfull power *and wisdom* that made it, and brought it forth, that surpasseth the power of a creature.

Again, consider the generation of the silke-worme. one of the least of the creatures, and from it we haue a notable demonstration of a diuine prouidence. This little worrne at the first, is but a small seed like vnto Linseed. The same small seed breeds it, and brings it forth. The worrne brought forth, and growing to some bignesse, at length weaues the silke, hauing wouen the silke, it windes it selfe within it, as it were in a shell : there hauing lodged for a time, it conceiues a creature of another forme, which being within in a short space perfited, breakes the shell and comes forth like a flye. The same flye like a dutifull creature, brings forth the seede againe, and so continues the kinde thereof from yeere to yeere.

Here let it be remembred, that the flye hauing once brought forth

forth the seed, leaues it, and dies immediately : and yet the seed it selfe, though exposed to wind and weather, and vtterly neglected of man, or any creature, at a certain time within few months becomes a worme. Whence should all this proceed, but from a Creator infinitely powerfull and wise, who by his admirable power and prouidence dispenseth life, being, and propagation euen to the least things, in their particular sorts and kinds ?

III. The third sort of Arguments from the Light of Nature, are taken from the soule of man. This soule is endued with excellent gifts of vnderstanding and reason. The vnderstanding hath in it from the beginning certaine principles, whereby it knowes and discernes good and bad, things to be done, and things to be left vndone. Now man cannot haue this gift, to discern between good and euill, of, or from himselfe, but it must needs proceed from another cause, which is Power, Wisedome, and Vnderstanding it selfe ; and that is God.

Again, the Conscience, another gift of the soule of man, hath in it two principall actions, Testimony, and Iudgement, by both which, the truth in hand is euidently confirmed.

Touching the testimony of Conscience : let it be demanded of the Atheist, whereof doth Conscience beare witness ? he cannot deny, but of all his particular actions. I aske then, against whom, or with whom doth it giue testimony ? the answer will easily be made, by the heart of any man, that is with or against himselfe. Furthermore, to whom is it a witness ? Neither to men, nor to Angels : for it is impossible, that any man or Angel should either heare the voice of Conscience, or receiue the testimony thereof, or yet discern what is in the heart of man. Hereupon it followes, that there is a substance, most wise, most powerfull, most holy, that sees and knowes all things, to whom Conscience beares record ; and that is God himselfe.

2 And touching the iudgement of Conscience : let a man commit any trepasse or offence, though it be done in secret, and concealed from the knowledge of any person liuing ; yet Conscience, that knoweth it, will accuse him, terrifie him, cite him before God, and giue him no rest. What, or where is the reason ? man knowes not the trespasses committed : and if there be no God, whom shall he feare ? and yet he feares. This also necessarily proueth, that there is a iust and mighty God, that will take vengeance vpon him for his sin.

IV. The fourth Argument from Nature, is this: There is a Ground or Principle written in every mans heart in the world, none excepted, that there is a God: Reasons for prooffe hereof may be these:

First, the Gentiles worshipping Idols made of Stockes and Stones, doe acknowledge herein thus much, that there is something whereunto honour and seruice is due: for man by nature is proud, and will neuer yeeld to bow the knee of his body before a Stocke or a Stone, to adore it, vnlesse he thinke and acknowledge that there is in them adiuine power, better then himselfe.

Secondly, the Oath that is taken for Confirmation, commonly tearmed the Assertory Oath, is vsed in all Countries: And it is, for the most part, generally taken to be a lawfull meanes of confirming a mans word, when it is bound by the Oath taken. *Jacob* and *Laban* being to make a couenant, *Jacob* sweares by the true God, *Laban* by his false gods; and by that, both were bound to stand to their agreement, and not to goe backe: Therefore neyther of them did, or durst breake their Oath. And among the Gentiles themselves, there are few or none to be found, that will falsifie their word giuen and auowed by Oath: Whereupon it is a cleare case, that they acknowledged a God-head, which knowes and discernes their hearts, yea, that knowes the truth, and can and will plague them for disgracing the truth, by lying.

Thirdly, we are not lightly to passe ouer the vsuall tearmes and ordinary speech of all Nations, who are wont vpon occasion, to say, It raines, it thunders, it snowes, it hailes: For, saying this, one while they reioyce, and are thankfull; otherwhiles they feare, and are dismayed: They say not, Nature or Heauen raines or thunders; for then they would neither reioyce, nor tremble. In that therefore they speake this commonly, sometimes reioicing, sometimes fearing, it may probably be thought, that they acknowledge a Diuine Power, which causeth the raine to fall, and the thunder to be so terrible.

Again, for better prooffe hereof, it is to be considered, that since the World began, there could not yet be found, or brought forth, any man that euer wrote, or published a Discourse, more or lesse, to this purpose, That there was no God.

If it be said, that some histories doe make mention of sundry that haue in plaine termes denyed there is a God, and that this is no lesse dangerous, then if a Treatise of that subiect should be written, and set forth to the open view of all:

I answer, indeed in the writings of men, we doe reade of some that blasphemed God, and liued as without God, and they haue alwaies bin properly and deseruedly termed Atheists. Others haue denied, that made and fained gods, that is, Idols are gods. And amongst the heathen that liued onely by the light and directions of nature, all that can be brought is this, that some men in their writings haue doubted whether there was a God or no, but none did euer positiuely set downe reasons to prooue that there was none.

V. The fifth and last argument from nature, is that which is vsed by all Philosophers. In the world there is to be seene an excellent wise frame & order of al things. One creature depends vpon another by a certain order of causes: in which some are first and aboue in higher place, some are next and inferiour, some are the basest and the lowest.

Now these lowest are moued of those that are superiour to them, and alwaies the superiour is the cause of the inferiour, and that whereof the inferiour depends. Something then there must be that is the cause of all causes, that must be caused of none, and must be the cause of all. For in things wherein there is order, there is alway some first and soueraigne cause: and where there is no first nor last, there the Creatures are infinite. But seeing all creatures are finite, there must be somewhat first, as well as last. Now the first and the last cause of all is God, which moueth al, and to whom all creatures doe tend, as to their end, and which is moued of none.

Notwithstanding all these reasons grounded in nature it selfe, it may be, some man will say, I neuer saw God, how then shall I know that there is a God? *Ans.* Why? wilt thou beleue no more then thou seest? Thou neuer sawest the winde, or the aire, and yet thou beleuest that there is both. Nay, thou neuer sawest thine owne face but in a glasse, and neuer out of a glasse, and yet this contenteth thee. Why then may not this content thy heart, and resolue thee of the Godhead, in that thou seest him in the glasse of the creatures?

True it is, that God is a Spirit inuisible that cannot be discerned,

discerned by the eye of flesh and blood, yet he hath not left vs without a meanes, whereby we may behold him. For looke as we are wont by degrees to goe from the picture to the painter, and in the picture to behold the painter himselfe: euen so by the Image of God, written (as it were) in the face, and other parts of the creatures in the world, may we take a view of the wisdom, power, and prouidence of the Creator of them all, who is God himselfe. And these are the principall proofes of the Godhead, which are reuealed in the booke of nature.

Sett. 2.

Arguments
from the light
of Grace.

The second ground of proofes, is taken from the light of grace. And it is that light which God affordeth to his Church in the writings of the Prophets and Apostles: and this giues a further confirmation then nature doth. For the light of nature is only a way or preparation to faith. But this light serueth to beget faith, and causeth vs to beleue there is a God.

Now in the Scriptures of the Prophets and Apostles, we shall see among the rest, three distinct proofes of this point.

First, expresse testimonies, that doe in plaine tearmes note vnto vs the Godhead.

Secondly, expresse prophecies and reuelations of things to come, euen many hundred and thousands of yeeres, before they came to passe. Yea things that are to come are fore-told in the Word of God, and so in that very manner, that they shall be in the time, wherein they are to be fulfilled. Now there is no man able of himselfe to know or fore-see these things to come; therefore this knowledge must rest in him alone, who is most wise, that perfectly vnderstandeth and beholdeth things that are not, and to whom all future things are present, and therefore certaine.

Thirdly, the Word of God reuealeth many miracles, which doe exceede and surpasse whole nature, yea all naturall causes: the doing & working wherof, is not in the power of any meere creature in the world. As for example: the making of the Sun, against his naturall course, to stand still in the firmament: of the waters, which are naturally flowing, to stand as a wall, and the bottome of the sea to be as dry land. The maine end whereof is, to shew that there is an absolute Almighty power, which

which is the author of nature it selfe, and all naturall things, and ordereth both it and them, according to his pleasure.

Sect. 3.

The third ground of proofes, is fetched from the light of glorie. And this is that light which God affoordes vnto his seruants after this life ended, in the kingdome of heauen, wherein all imperfection of knowledge being taken away, they shall see God face to face, and haue a full and perfect knowledge of the Godhead.

Arguments
from the light
of Glorie.

To this purpose the Apostle saith, that *in the world we know in part, and we see as it were in a glasse*. The comparison is worth the marking. For there hee compareth our knowledge of God, that we haue in this life, to a dimme-sighted man, that can see eyther very little, or nothing at all, without his spectacles. And such is our sight and comprehension of God, darke and dimme, in that we cannot behold him as he is, but onely as he hath manifested himselfe vnto vs, in and through the glasse of the Word and Sacraments, and by the spectacles of his creatures. But the time will come, when the scales of our eyes shall be washed off, and they shall be made as cleare as crySTALL, when the imperfection and weaknesse of our vnderstanding shall be cleane remoued, and then we shall be enabled to see God clearly and fully, face to face. Thus the first Question is answered, That there is a God.

1 Cor. 13.

II. Question.

*Whether Iesus the Sonne of Mary,
be the Sonne of God, and Redeemer of
the World?*

BY propounding this Question (as in the former) I meane not to make a doubt touching the godhead of Christ, which is one of the principall grounds of our religion; but to take away, or at least, preuent an inward corruption of the heart in them, that are weake in knowledge; whereby they may be brought

brought sometimes to make doubt and question of the diuinity of Christ, and therefore haue need to be resolued in the truth hereof.

Now for the prooffe of this point, that *Christ* is *God*, I will lay downe these grounds.

I. The summe and substance of the Bible is to conclude, that *Iesus* the sonne of *Mary*, is the Sonne of *God*, and the Redeemer of mankind; and it may be concluded in this syllogisme:

He that shall come of the seede of Abraham and David, and in time shall be borne of a Virgin; that shall preach the glad tidings of the Gospell, satisfie the law, offer up an oblation of himselfe for the sins of them that belecue: ouercome death by his death and resurrection, ascend into heauen, & in fulnesse of time come againe to iudge both the quicke and the dead, is the true Messias and Saviour of the world.

But Iesus of Nazareth, the sonne of Mary, is he in whom alone all these things shall come to passe;

Therefore he only is the true Messias and Saviour of the world.

The proposition or first part of the argument, is laid downe in the old Testament: the assumption or second part, in the New. The conclusion is the question in hand, the scope & drift of them both.

II. Ground. In *Daniel* 9. 24. it was prophesied, that after the time of 70. weekes, that is, 490. yeeres, the Messias should be exhibited.

By which prophecy it is manifest, that the Messias is already come into the world. For from that time till now, there are at the least 2000. yeeres, as may plainly be seene by humane histories, and by the motions and course of the heauens. It is also plaine from hence; that hauing beene exhibited and come in the flesh, he hath made satisfaction by his death to the wrath of *God* for sinne. Hence it followes, that he is the very true Messias and Redeemer of the world, because from that time there was neuer any to whom this title, and the forenamed properties might so truely agree, as to this *Iesus* the sonne of *David*.

III. Ground. *Iesus* the sonne of *Mary* did teach, professe, and dispute, that he was *God*, that he and his Father were one, and hee tooke vnto himselfe the honour of *God*, *Ioh. 7. and 8.* An euident argument that he was so, as he professed and preached

ched himselfe to be. For neuer any creature challenged to himselfe the honor of God falsly, but was discouered and confounded.

Adam, for affecting and aspiring to it, was cast out of Paradise. And *Herod* for it dyed miserably, *Act.* 12. And diuers Popes are recorded in Ecclesiasticall stories, to haue taken this honour vnto themselves: and there was neuer any sort of men in the world, that had more fearefull iudgements vpon them, then they. But Christ challenged this to himselfe, and prospered: and God did most seuerely reuenge his death both vpon *Herod* and *Pilate*, as also vpon the Iewes, and Emperors of Rome, that persecuted the Church.

I V. Ground. Christ, while he was on earth, before he ascended into Heauen, promised his Disciples to send his spirit vnto them, so to assist them, that they should be able to doe greater workes, then himselfe did, *Iohn* 14. 12, &c. Now when Christ was ascended, the euent was strange, and yet fully answerable to his promise. For the disciples were but few, twelue in number, and all vnlearned, and yet they preached in the name of Christ, and by bare preaching (without humane eloquence, and the gifts of nature) conuerted many nations, yea, the whole world: and though themselves were but weake men, and preached things absurd to the corrupt reason of man: yet they wonne many soules to God, and conuerted the world.

V. Ground is borrowed from the testimony of the Heathen, who haue recorded in their writings, the very same things touching Christ which are reuealed in the Scriptures. *Iosephus* a Iew, and an enemy to Christ, in his eighth Book of antiquities, Cha. 4. speakes the same things of Christ, that *Matthew* doth, that he was a most worthy man, that hee wrought many miracles, and that he rose from the dead. Others affirme, that he was crucified vnder *Pilate* in the time of *Tiberius*, and that *Tiberius* would haue put him in the number of his gods. Again, Heathen writers report, that at his death, vnder the raigne of *Tiberius*, all the oracles of the world ceased, and the great god *Pan* (as they say) then died.

Tacit. lib. 5. 20.

*Plutarch. de in-
terit. orac.*

CHAP. III.

Of the Scriptures.

The second maine Question, is touching the truth of Scripture.

Whether the Scriptures be the true Word of God?

The answer is, that they are. And the grounds of this assertion, may be reduced to six heads.

Set. I.

The Authors
and Penmen of
Scripture

The first, is taken from the causes, namely, the Author, and writers of the Scriptures.

Touching the Author, the Scripture referreth it selfe vnto God. Therefore he alone is the true and vndoubted Author thereof, and none but he. The sufficiency of this consequence stands vpon these grounds.

First, if God were not the author of Scriptures, there would be no one booke in the earth so fabulous and so full of error as it: which to say, is blasphemy. For it speakes such things, as neuer any could speake, but God.

Secondly, if it were not the Booke of God, then all Gods will should be hidden, and God should neuer yet haue reuealed his will to man.

Thirdly, if it had not bene the Word of God, the falshood thereof would haue bin detected long agoe. For there hath bin nothing falsly said of God at any time, which hee himselfe hath not at some time or other opened and reuealed. Euen as hee did detect and discover the falshood of the false prophet *Hanani*, *Ier.* 28. 16. and Gods heavy hand, no doubt, would long since haue bin vpon the Ministers and Preachers of this Word, if they had vniuently and wrongfully fathered it vpon him.

Again.

Again, for the writers and penmen of Scripture, *Moses*, the Prophets, and Apostles in their writings, do not set forth their owne glory, nobility, or vertues: but all with one consent haue acknowledged directly and plainly their own errors and faults; yea such faults as may be disgracefull to themselves, and their posterity, & yet they haue done it. A plaine prooffe that they were not carryed by policy, and naturall reason; but were holy men guided by the holy Ghost. For if they had beene guided by reason, they would neuer haue written that, which would haue tended to their own disgrace: but would rather haue commended themselves, their name, stock, & linage. Again, humane Authors, in their discourses, do commonly write of the praises and vertues of men, of whom they write. But the Penmen of Scripture, with one consent, giue all to God; yea, when they speake of commendation due to men, they giue it all to God in men. God is in their writings, the beginning, the end, and all.

Sect. 2.

A second head of reasons, is taken from the Matter, and Contents of the Scriptures, which are manifold. The principall are these: The Matter of Scripture.

First, the Scripture doth that, which no other bookes can doe. For it sets out the corruption of mans nature by sin; the fountaine of this corruption; and the punishment of the same, both in this life, and the life to come: it discouereth sinnefull mans particular thoughts, lusts, and affections, which neuer any booke hath done beside it. No Philosopher was euer able to make so true record, and so plaine declaration of the thoughts, motions and affections of the heart. The reason of man cannot discern them by nature, vnlesse it receiue a further light by grace, then it hath naturally in it selfe. Yea the Scripture sets down things, that no mans heart can imagine, and yet are true by experience. For example: that it is an euill thought to thinke there is no God, man by nature cannot imagine: but yet it is true in experience, and by the light of the Word. And therefore *David* saith, *The fool hath said in his heart, There is no God.* Psal. 14.

Secondly, the maine Contents of this Booke, are sundrie Articles of Faith, all which are farre aboue the reach of humane reason, and yet they are not against it; but at the

least some of them may bee prooued by it.

For example, that there is a Redeemer of the world, is an article of Faith, aboue reason : yet not against the same. For in naturall vnderstanding, God is not all iustice, and no mercy. But if there were no Redeemer, then should God bee all iustice, without mercy. Now because he hath reuealed himself to be as well mercifull, as he is iust, reason concludes, there is a Redeemer. Againe, that this Redeemer should be God and man, is aboue reason ; yet not against it. For reason teacheth, he must be God; that he might satisfie the infinite iustice of God for sin ; which none but God can do. Again, that he must bee man, because man hauing sinned, man must be punished for the sin of man.

Thirdly, in the Scripture there are sundry predictions made beforehand particularly, which notwithstanding were not to come to passe till an 100. 200. 300. yeeres after : and all these predictions in the same maner as they haue bin foretold, haue bin fulfilled.

Jacob in his Will foretold, that the Scepter should not depart from *Iudah* till *Shiloh*, that is, the Messias came. This was verified, euen as it was foretold. For a little before Christs birth, the Scepter was taken from the Iewes, and translated vnto the Romane Empire. And *Herod* put the whole colledge of the Iewes, called their *Sanedrims*, to the sword, in which colledge was the heire apparent of the Kings blood.

Againe, *Balaam*, *Num. 24. 24.* foretold, that *Kittim*, that is, the Grecians and the Romans, should subdue *Eber*, the people of the East, which was afterward verified. For the Hebrews and Assyrians were afterward ouercome by the Grecians and Cicilians.

The Apostle *Paul* in his time, foretold the destruction of the Romane Empire, and the reuealing of Antichrist, *2 Thes. 7. 8.* &c. which prophecy was shortly after fulfilled. For Antichrist grew from those times by little and little, till at length he came to sit in the Emperors Throne. Men indeed may foretell things to come : but things foretold by them are present in their causes, and so they know and foretell them, not otherwise. But God foretellet simply, and the Scriptures foretell simply : therefore they are the Word of God.

Fourthly, the law a part of the Scripture, is propounded most purely and perfectly, without exception or limitation. Whereas, in all mens lawes some times are condemned, but some
be

be tolerated and permitted. But is Gods Law euery sinne is condemned, and none other forborne or excused.

Lastly, the stile and speech of the Scripture is plaine and simple without affectation, and yet full of grace and maiestie. For in that simple stile, it commandeth the whole man, body and soule; it threatneth euerlasting death, and promiseth euerlasting life; and it doth more affect in the heart of man, then all the writings in the world whatsoeuer.

Sect. 3.

The third reason to induce vs to receiue the Scriptures, as the Word of God, is taken from the Effects: whereof I note only two. Effects of Scripture.

I. The doctrine of Scripture in the Law, and specially in the Gospell, is contrary to the corrupt nature of man. Whereupon *Paul* saith, *The wisdom of the flesh, is enmitie against God.* And yet the same Word, being preached by the Minister appointed by God, conuerteth nature, and turnes the heart of man vnto it, in such sort, as in this last age it hath won a great part of the world, to the imbracing therof. Now in reason that is impossible that a thing which is so flat against mans corrupt nature, should notwithstanding preuaile with it so far, as to cause man to liue and die in the profession and maintenance thereof. We are wont to reiect the writings of men, if they please not our humours, whereas this Word of God, is of force to mooue and incline our affections, though neuer so much censured, crossed, and controlled by it. And this shewes that God is the author thereof, from whom the Word of creation came, to which euery thing at the first yielded obedience. Rom. 8.7.

II. The Word of God hath this effect, to be able to minister comfort and releefe, in all distresses of body or minde, yea in the greatest and most desperate troubles, and vexations of the Conscience. And when the helps of humane learning and Philosophy (which are of great vse and force in other cases) haue done all that they can, to the very vtmost, without effect or successe; euen then the sweet promises of the Gospell will reuiue and raise vp the heart, and giue it full contentment and satisfaction. Experience shewes this to bee a confessed

truth in particular cases: and it teacheth, whence and from whom this word proceedeth, wherein these promises are contained, namely, from God. For when he sets the Conscience vpon the racke, the Word that releueth and refresheth the same, must needs proceed and come from him alone.

Sect. 4.

Properties of
Scripture.

The fourth reason, is taken from the Properties of Scripture. I will name onely two.

The first, is Antiquity, which most plainly appears in the history, though the doctrine it selfe be as ancient. The Scripture containss a continued historie, from age to age, for the space of 4000. yeeres before Christ, euen from the beginning. Humane histories, that are of any certainty or continuance, begin onely about the time of *Ezra*, and *Nehemiah*. As for those which were written before, they are onely fragments, and of no certainty.

The second propertie, is consent with it selfe, in all parts both for the matter, scope, and end. The writings of men doe dissent from themselves, by reason of ignorance, and forgetfulness in the authors. But the Word of God agrees with it selfe most exactly, and the places that seeme to disagree, may easily be reconciled; which shewes that holy men, by whom it was penned, were not guided therein by their owne priuate iudgement, but were directed by the wisdom of the Spirit of God.

Sect. 5.

Contraries.

The fift reason is drawne from the Contraries. The Diuell and wicked men, are in iudgement and disposition, as contrary to Scripture, as light is to darknesse. I prooue it thus: Let a man reade any booke of Philosophie, and labour to bee resolu'd of any one point therein, he shall neuer be tempted to infidelitie. But if the same man reade the bookes of Scripture, and labour to vnderstand them; he shall haue within himselfe, many motions and temptations, not to beleue, and obey it. Now what should be the cause thereof, but that these books are the Word of God, which the Diuell laboureth to oppugne with might and maine?

Againe,

Againe, consider the same in the practice of wicked men. They will not brooke the rebuke of their sinnes, namely, their Idolatrie, blasphemy, and other notorious crimes, by Scripture; but will seeke the blood and life of him, that shall sharply taxe, and reprocue them. And hence it was that wicked Kings so persecuted the Lords Prophets. Yea further, let it be marked, that these wicked men, that are tainted with these horrible crimes, and cannot abide the Word, nor Teachers thereof to the death, haue commonly fearefull ends. Now the opposition of Satan, and wicked men to the Word, shewes the Scriptures to be a most holy Word, and indeed the very Word of God.

Sect. 6.

The first reason, is taken from sundry testimonies.

Testimonies.

First, of holy Martyrs, in the Old and New Testament, who haue giuen their liues for the maintenance of this Word, and sealed the same with their owne hearts blood; yea, suffered the most horrible and exquisite torments, that the wit of man could deuise; and that most patiently and willingly, not being daunted or dismaied. The stories of Martyrs in all ages, confirme this truth, especially of those that suffered before, in, and after the times of the tenne bloody persecutions. And vlesse they had bene supported by a diuine power, in so good a cause, they could neuer, so many of them, haue suffered in such manner, as they did.

The second, is the testimony and consent of Heathen men, who haue recorded the very same things, at least many of the principall, that are set downe in the Bible. If this were not so, man should haue some colourable excuse of his vnbeliefe. And these things which they record, were not all taken out of the scripture, but were registred to memory by *Historiographers*, that liued in the times when they were done. Such are the stories of the Creation, and Flood, of the Tower of Babel, of the Arke, of *Abraham* and his possessions, of Circumcision, of the miracles of *Moses*, of the birth of Christ, & the slaughter of the young children, of the miracles of Christ, of the death of *Herod*, *Agrippa*, and such like. And these we take for true in humane stories: much more then ought we to do it in the word of God.

The third testimony, is of Miracles. The doctrine of Scripture was confirmed by miracles, wrought by the teachers thereof, the Prophets and Apostles, aboue all power and strength of nature, and such as the Diuell can not counterfeite; as the staying of the Sunne, and the raising of the dead, &c.

The fourth, is the testimony of the Holy Ghost, which is the argument of all arguments, to settle and resoluē the Conscience, and to seale vp the certainty of the Word of God.

If any shall aske, how this testimony of the Holy Ghost may be obtained, and being obtained, how we may discern it to be the testimony of the Holy Ghost, and not of man: I answer, By doing two things:

First, by resigning our selues to become truly obedient to the doctrine taught. *Ioh. 7. 17. If any man will doe my fathers will, (saith Christ) he shall know of the doctrine whether it be of God.*

Secondly, by praying vnto God for his Spirit, to certifie our consciences, that the doctrine reuealed, is the doctrine of God. *Aske (saith our Sauour Christ) and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you. For he that asketh, receiveth, Mat. 7. 7, 8. Againē, Your heavenly father will giue the holy Ghost to them that desire him, Luk. 11. 13. And, If any man lacke wisdom, let him aske it of God, who giueth to all men liberally, and reprecheth no man, and it shall be giuen him, Iam. 1. 7.*

Seēt. 7.

Obiections
against the
Scriptures.

Now hauing set downe the proofes of this point, before I come to the next Question, some speciall Obiections against this doctrine are to be answered, and resoluēd. For there haue not bene wanting in all ages, both Atheists, and others, who haue professedly excepted against it, and of set purpose haue vndertaken to call the written Word of God into Question. Such were *Celsus, Lucian, Iulian, Porphyrie, Apelles*, and others. From whom some of later times hauing receiued the poyson of Atheisme, and prophanenesse, haue not ceased as much as in them lyeth, to oppugne sundry parts and portions of holy Scripture. Their principall reasons and exceptions I will propound, and answer one by one.

Obiect 1.

And first, they except against that which is written, *Gen. 1. 16.*
where:

where it is said, *God made the Sunne the fourth day.* Now, say they, the Sunne is the cause of the day; and therefore there could not be three daies before the Sunne was created, considering that the effect is not before the cause, but the cause before the effect.

I answer: First, we must put a difference betweene cause and cause. For of causes, some be the highest, some subordinate vnto them. The highest and first cause of all creatures, is God himselfe, from whom all things at the first immediately flowed, without any relation to their causes in nature. And thus were the first, second, and third dayes created & appointed immediately from God, and distinguished from the night, by an intercourse of light, ordained by him for that purpose.

But the subordinate and inferiour cause of the day, in order of nature, was the Sunne, and that by the same appointment of God: and this cause was not set in nature, as the cause of the day, before the fourth day of creation; for then it pleased him to make it his instrument, to distinguish the day from the night, as also for other ends and vses. And therefore it is no marvell, though the day was created before the Sunne, the instrumentall cause thereof: considering that it was created before the Sunne was set in the heauen by the Creator himselfe.

Secondly, we must distinguish of times: which are either of creation, or gouernment: and there is one regard to be had of things while they were in making, and another after they were created. Now it is true, the sunne is the cause of the day and the night, in the time of the gouernment of the world, but it was not so in the time of the first making of all things. For in the three first dayes of the world, there was day and night without the Sunne, by a vicissitude of light and darknesse, which the Lord made, and nature could neuer haue found out, had not the Word revealed it.

But since the creation, in the time of gouernment, the sun is but an instrument appointed by God to carry light, and he that made the light, can now in the gouernment of the world, if it pleased him, put downe the sunne from this office, and by some other meanes distinguish the day from the night: therefore no marvell though he did so in the beginning.

The second Obiection, is touching the light of the Moone.

Moses

Moses saith, it is one of the great lights which God made. Now say they, In all reason according to humane learning, it is one of the least of the Planets, and lesse then many starres.

Ans. It is true which the Holy Ghost saith by *Moses*, and yet the Moone is lesse then the Sunne, yea then many of the starres. For one and the same starre, in a diuerse and different respect, may be termed greater and lesser. And in that place the Scripture speakes of the Moone, not in regard of other starres greater then it : but in respect of our sense, because it appeareth greater in quantity, and really communicateth more light ; yea, it is of more operation and vse to the earth, then any of the starres in the heauen; sauing the Sunne.

Obiect. 3.

The third Obiection : *Moses* saith, Man and Beast were made of the earth, and Fishes of the waters. But all humane learning auoucheth, that the matter of euery creature consisteth of all the foure Elements, Earth, Water, Fire, and Aire.

Ans. *Moses* speaketh only of two, which were the principall, and in them includes the other ; because they are impure, and mixt with the other since the fall. Againe, some learned men auouch, that all creatures are made of earth and water only, as being the two maine materiall principles of them all ; and not of ayre, nor fire. And this accords with *Moses*, and is, no doubt, a truth, that he speakes onely of the principall matter of these creatures, and yet the fire and ayre are, and may be called elements, or beginnings, because they serue to forme, preserue, and cherish the creatures.

Obiect. 4.

The fourth Obiection, *Gen. 3.* it is said, that *Eue*, before her fall, was deceiued by the Serpent. Now this, saith the Atheist, is absurd. For euen in the estate of corruption, since the fall, there is no woman so simple, that will either admit speech, or suffer her selfe to be deceiued by a Serpent ; much lesse would *Eue*, in the estate of her innocency.

Ans. Though *Adam* and *Eue* in their innocency had excellent knowledge, yet they had not all knowledge. For then they should haue bene as God himselfe. But in that estate, ignorance befell *Eue* in three things. For first, though *Adam* himselfe was a Prophet in the time of his innocency, yet both he and she were ignorant of the issue of future things, which are contingent. Secondly, they knew not the secrets of each others heart. For to know the cuent of things contingent certainly,

certainly, and the secrets of the heart belongs to God onely. Thirdly, though *Eue* knew the kindes of creatures, yet she knew not all particulars, and all things that were incident to every kind of creature, but was to attaine vnto that knowledge, by experience and obseruation.

Neither may this seeme strange: for *Christ*, as he was man, had as much, yea more knowledge then our first parents had in their innocency: and yet he knew not all particulars, in all singular creatures. For seeing a fig-tree by the way as he went to Ierusalem, he thought it had borne fruit, and yet comming towards it, he found none thereon. And in like manner, *Eue* might know the serpentine kinde, and yet be ignorant, whether a serpent could speake. Besides that, the naming of the creatures, which argues knowledge of them, was not given to *Eue*, but to *Adam*. And therefore it was not so strange, that *Eue* should be deceived by a serpent; considering that to know that a serpent could speake, or not speake, came by experience, which she then had not.

It will be said, that all ignorance is sin: but *Eue* had no sin: and therefore she could not be ignorant. *Ans.* Ignorance is twofold; some ignorance * ariseth of an euill disposition; when as we are ignorant of those things which we are bound to know, and this is sinne properly. But there is another ignorance, * which is no sin, when as we are ignorant of those things, which we are not bound to know. And this was in *Christ*: for he was ignorant of the figtrees bearing fruit: and he knew not the day of iudgement as he was man. And this also was in *Eue*, not the other.

* Ignorantia
pravæ dispositi-
onis.
* Ignorantia
meræ privati-
onis, vel nega-
tionis puræ.

The fifth Obiection, is about the Arke, *Gen. 6. 15.* God commanded *Noah* to make an Arke of 300. cubits long, of 50. cubits broad, and of 30. cubits high. This Arke, saith the Atheist, being so small a vessell, could not possibly containe two of every sort of creatures, with their foode for the space of a yeere.

Obiect. 5.

The first author of this cauill, was *Apelles* the Hereticke, that cauelled with Christians about the Arke. And the answer is as ancient as the heresie: namely, first, that the cubit of the Arke must be vnderstood of the Egyptian cubit; which is with some, sixe foote, and with others, nine foote, by which measure the Arke should be in length halfe a mile at the least. And by this meanes, any man may see a possibility in reason, that the Ark might containe & preferue all creatures, with their fodder, and roome to spare.

The

The second answer is, that as the Iewes had a shekel of the Sanctuary, which was greater then the ordinary shekel; so they had beside the ordinary cubit, a second cubit, the cubit of the sanctuary, whereof mention is made in the prophetic of *Ezekiel*, Chap. 40. and that was bigger by the halfe, then the ordinary cubit. And by this measure, some say, the Arke was made. But both these answers are onely coniecturall, without good ground in the Scripture.

To them therefore I adde a third. In the daies of *Noah*, the stature of man was farre bigger then it is at this day. And looke as the stature of man was great and large, so was the cubit proportionall thereto; containing the length of the arme, from the elbow to the longest fingers end. And this being considered, that the Arke was built by that measure, and not by the ordinary cubit, as it is now: it will appeare, that the Atheist hath greatly deceiued himselfe, and abused that part of Gods Word that declares the story of the Arke.

Against the length of this vessell, being 300. cubits, it is plaine that it was fide times the length of *Salomons* temple, which contained onely 60. cubits. The breadth being 58. it was twice and a halfe the breadth of that, which was but 20. broad.

Besides that, it is to be remembred, that in the Arke were three lofts or stories, one aboue another, whereof each contained 10. cubits in height, and a chamber or a floore of square measure, 15000. cubits.

As for the creatures that were put into it: the Fowles of the ayre, though they were of many sorts, yet the biggest sort of them, being the Eagle and his kinde, they could not take vp any very large place for their residence. The Water creatures, as some fowles, fishes, &c. kept the waters, and were not lodged in the Arke. And the beasts of the earth, such being excluded, as were bredde either by accidentall generation, as Mules; or by putrifaction, as Serpents, and other creeping things, which might afterward be restored in other creatures that were preferued, though for multitude and greatnesse they excelled the rest, yet (as some write) there are of them in all not aboue 150. distinct kinds. And though there were as many more not knowne, yet in probability they could not be either many, or great. And of those that are great, there are thought not to be aboue 40. kinds.

Now

Now though it be granted, that there were in the Arke 300. distinct kinds of beasts, yet this number compared with the roome, it will easily appeare, that there might bee allotted to every kind, in one onely story 50. square cubits, which in all likelihood might well suffice them all, one with another, specially seeing all were not of an equall greatnesse: and therefore some might haue that or more space, and some lesse. All these things duely considered, the vessell beeing of such capacity, might comprehend all those beasts, and many more together with their prouision, for a longer time then a yeere. Other doubts touching this history, of lesse moment, I omit, and passe to the next.

Obiect. The sixth allegation, is out of *Gen. 21.9.* where *Ismael* is said to mocke *Isaac* when hee was weaned, at which time *Ismael* was fifteene yeeres of age at least. For he was borne when *Abraham* was 86. yeeres old, *Gen. 16.* and *Isaac* was borne, when *Abraham* was about an hundred, *Gen. 21.2.* both which put together, make 14. yeeres: whereto one yeere being added before *Isaac* was weaned, makes vp the age of *Ismael*, as before. And yet afterward in that chapter, v. 14. *Hagar* is said to carry her child in her armes, and to cast him vnder a tree, when he and his mother were cast out of *Abraham*'s house; which argues him to haue been but a little child: whereas before hee was said to be 15. yeeres old.

Ans. A foolish cauill, which blind Atheists do draw from the error of some translation. For the text is plaine, that *Ismael* with his mother *Hagar*, by reason of extreme heate, and drought, was almost dead, wandring in the wildernesse of Beerseba: and being in this extremity, she carried him not, but verse 18. led him in her hand, and set him down vnder a tree, and there left him to dye. For in those countries, men for want of water, were at deaths dore: as we may see in the example of *Sisera*, *Judg. 4.19.* and *Samson*, cap. 15. 18.

Ob. The seuenth Allegation, *Gen. 43.8.* *Judah*, *Ioseph*'s brother, calls his brother *Beniamin*, a lad, or a boy, *Send the boy with me, &c.* and yet this lad (saith the Atheist) the yeere following, when he went down into *Egypt*, with *Jacob* his father, is said to haue ten children, *Gen. 46.21.* How can these two stand together?

Ans. This cauill ariseth from the grosse ignorance of the Atheist,

theift, in the originall text. For *Beniamin* is called *Isled*, which word commonly fignifies a child, but fometimes alfo a yong man. Thus *Ismael* that was 15. yeeres old, is called *Isled*, a Lad, *Gen.* 20. 15. And fo *Gen.* 4. 23. *Lamech* faith, *I will flay a man in my wound, and Isled, or a yong man in my hurt*: that is, If a man should wound me, and a yong man hurt me, I would flay him. Now it is not like, that a childe could hurt *Lamech*. Neither muft this feeme ftranger for the moft valiant men that *Dauid* and *Iffobeth* had, are called *hannegnarim*, the boyes of *Abner* and *Ioab*, 2 *Sam.* 2. 14. And the like phrafe is vfed in other languages. For the Grecians do call yong men by the name of [*paides*] and the Latines by the name of [*pueri*] boyes, or children.

Obiect. 8.

The eight Allegation. *Exod.* 7. it is faid v. 19. that all the waters in *Egypt* were turned into blood by *Moses* and *Aaron*: and yet v. 22. it is faid, that the Magicians of *Egypt* turned water into blood alfo: which feemes to imply an absurdity, confidering that all the waters were turned into blood before.

Anfw. Some answer thus: that the water which the Magicians turned, was newly digged out of new pits, & therfore they vnderftand the former, of all the waters that were feene, and that they only were turned into blood. Others answer more fitly, that the waters which the Magicians changed, were fetcht out of *Goshen*, from amongft the *Israelites*, where the waters remained pure, and were not turned, as the other were. Either of thefe answers may fatisfie, but efppecially the latter.

Obiect. 9.

The ninth Allegation. *Exod.* 6. 9. *Moses* faith, that all the beafts in *Egypt* died of the murren, and yet v. 25. in the feuenth plague, it is faid, the beafts were killed with thunder, and haile, and lightning; both which cannot be true.

Anfw. Firft, wee muft put a difference betweene a common plague, or iudgement, and an vniuerfall. A common plague is, when no fort or kind fcapeth, but all forts are finitten: and fuch was the murren. For no mans cattell were free, no kinde of cattell were faued. But the vniuerfall is, when no particular of any kinde is exempted, but all deftroied. Such was not this plague, but fome efaped, and were referued for other iudgements that followed. The ground of this diftinction, is this: The word [*al*] in Scripture is often taken indefinitely for many. Thus the Pro
phe

phet *Esay* speaks, cha. 66. 23. *from moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me:* that is, many or great multitudes. And so in the new Testament, *Mat. 4. 23. Christ healed all diseases,* that is, many, and of all kinds some. And in like maner the text before alleadged, must not bee taken generally to include all without exception, but indefinitely for many, or the most part of the cattell that were in the land of *Ægypt*.

The tenth Allegation, *Exod. 10. 22.* we read that one of the Obiect. 10. plagues was a palpable darknesse, and so great, that for three daies together, no man either saw another, or rose vp from the place where he sate. And yet, v. 23. *Moses* is sent for, and called to come before *Pharaoh*. How should this be, seeing no man could stirre from his place, nor haue any light to goe before him? for there was none to be had, the darknesse was so palpable, and the aire was so thicke.

Ans. I take it, the word [*then*] v. 24. is to be meant thus, that *Pharaoh* sent for *Moses* after the darknesse was ended, not by candle or other light in the time of darknesse, and this answer may very well stand without further exception.

The eleuenth Allegation, *Judg. 16. 29.* The Atheists make a Obiect. 11. mocke at the history of *Samson*, as fabulous, where it is said, that all the Philistims came together in one house, to make sport with him, & on the rooffe sate about 3000. persons to behold him while he plaied, and yet there were but two pillars whereupon the whole house stood, and those also standing in the midst so neere together, that a man might reach the both with his armes. This say they is most absurd and impossible.

Ans. Although the full resolution of this cauill, belongs to them that haue skill in Architecture; yet thus much may be said in way of answer: That the house might be capable of so many persons, and they also that stood aboue might well see and behold *Samson*. For first, the whole house was not sustained by two pillars only, but by many more, whereof two were the principall. For in likelihood the middle part wheron the whole building was knit together, from the bottome to the top, being the weightiest of all, was supported by two masterpillars. The other which was most outward, and lesse weighty, might be vpholden by lesser proppes, which Artificers in that kind call by the name of false-pillars.

Joseph. Antiq.
Iudaic. l. 5. c. 10.
fine.
Plin. nat. hist. li.
36. c. 15.

pillars. Hence it appeareth, that the two maine ones standing fo
nigh together, being shaken, the whole house together with them
must needs fall. Neither will this seeme strange, that two pillars
should beare vp a building of such capacity; if we do but consi-
der what is recorded of *Curio* the Romane, who devised the
frame of a great Amphitheater, the two parts whereof were
supported only by two hinges, and yet was so large, that it con-
tained the whole people of Rome. Secondly, old buildings in
those countreies were made for the most part, with open rooffe.
Againe, they were full of windowes on euery part like vnto
great gates: and that they might be more fit for sight from a-
boue, they were reared vp in some sort after the maner of the
Egyptian Pyramides, wider below, & narrower aboue, towards
the top. And by this meanes it is probable, not onely that they
might containe a great company, but that all those which stood
about the sides, and vpon the rooffe, might very wel behold what
Samson did below; specially considering that hee stood in the
middelt of the Theater, between the two middle pillars.

Ob. The twelfth Allegation, *1 Sam. 16. 19.* &c. it is said that *Da-
uid* plaied before *Saul*, and that *Saul* knew him. But chap. *17. 55.*
when he was to fight with *Goliath*, *Saul* knew him not. Here is a
plaine contradiction in the Atheists iudgement.

Ans. This sort of men doe still bewray their grosse
ignorance, both in the matter and in the order of Scripture. For
the Word of God doth not alway set downe things, as they
follow in order of time iust one after another: but sometime
it doth anticipate, putting such things in former histories, as are
already done and accomplished, which in regard of their e-
uent should bee related afterward. Sometime againe it vseth
by recapitulation to declare things as following in order of time,
which doe properly belong to a former narration. An exam-
ple of the latter (to omit many other that might bee brought)
is the text alleaded. For that part of the *16. chap.* from the
19. verse to the end, should by order of history follow the *17.*
as will easily appeare by comparing the place. And the like dis-
placing of things said and done, is else-where to bee found in
the Scriptures. Which being considered, the Atheists suppo-
sed Contradiction, fals to the ground. For *David* was to fight
with *Goliath* before hee plaied before *Saul*, and though hee was
then

them not knowne, yet *Saul* after that time tooke better knowledge of him.

The thirteenth Allegation is out of *2 Chron. 12.2.* where the Papist plaies the right Atheist, in going about to impropoe the originall copies. There (saith he) *Iehosaphat* is called King of Israel, when as indeed he was king of *Judah*, and so he is called in the former booke of Chronicles. In like manner, *Ahaz* is tearmed King of Israel, *2 Chron. 28.19.* whereas the truth is, he was King of *Judah*. Object. 13.

Ans. After the death of *Salomon* the Kingdome was diuided, and the ten Tribes were called Israel, and the other two *Judah* and *Beniamin* did beare the name of *Judah*. Now after the diuision, for some time, the name of Israel, common to both sides, was giuen to eyther, and both of them were named after it. And so in this respect *Iehosaphat* and *Ahaz* may well be tearmed Kings of Israel. Againe, the name of Israel sundry times in Scripture, and namely in the Prophets, is taken onely for the two Tribes; which beare the name of *Judah* after the defection. And thus also might *Ahaz* haue that name giuen vnto him, though he were King of *Judah*. Furthermore, the word Israel, is sometimes put for a true worshipper of God, that is, for him that is a Iew not without but within, not in the letter, but in the spirit, *Rom. 2.29.* Thus our Sauieur saith of *Nathaniel*, *Iohn 1.48.* Behold a true Israelite, in whom is no guile, that is, a man of an vpright heart, that serueth God in spirit and truth. And in this sense *Iehosaphat* might bee tearmed King of Israel, because he was a King and patrone of all true worshippers of God. For euen then the Israelites sorted themselves together, and the godly among them came to liue vnder him in *Judah*, though the distinction of the kingdomes did still remaine.

The fourteenth Allegation is out of *Acts 7.16.* where the Papists and Atheists alleage the Scripture to bee contrary to it selfe: in that there it saith, *Abraham* bought a field of *Emor*, when as *Genes. 33.19.* the same field was bought by *Jacob*. Object. 14.

Ans. 1. Some say that there is a fault, because *Abraham*'s name is put for *Jacob*. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminish the authority of Scripture, though the penmen did erre and slippe

in writing, so long as we may finde out the truth by Scripture.

2. *Answ.* That this field was bought twice : First, by *Abraham*, and then afterward recovered by *Jacob*, that he might main-
taine his fathers possession.

3. *Answ.* That *Abrahams* name is here put for his posterity, as *Israels* name is otherwhere given to his children, yea not onely to his children, but also to his fathers *Isaac*, and *Abraham*. For *Exod. 12. 40. yeeres*, which cannot bee true, vnlesse the abode of *Abraham* and *Isaac* be therein excluded. Now if the name of the successour may bee given to his ancestors, much more may the name of the ancestors be given to the posterity.

CHAP. IV.

Of Religion.

THe third Question concerning man, as he stands in relation to God, is touching Religion : where it is demanded.

What is that Religion that is due vnto the true God ?

Answ. The name Religion, is not alwaies taken in one and the same sense. For sometimes it is vsed, to signifie the whole body of doctrine, reuealed in the written Word, that teacheth and prescribeth whatsoever is to bee beleeued or practised, as necessary to saluation. Otherwhiles it is put for the inward vertue of the minde, where the same doctrine is beleeued, and the duties therein required, practised, and performed to the Maiestie of God. And being thus taken, it is called by the name of *Piety* or *Godlinesse*, in the Scripture. And in this second sense I take it in this place.

Now Religion or Pietie hath two distinct parts. The first is knowledge of God; the second, the worship of God. These two are notably described by *David*, in his last Will and Testament, wherein

wherein he commends vnto *Salomon* his sonne, before all other things, the care and loue of Religion and Piety; the summe whereof, he reduceth to these heads; the knowledge of God, and worship of God, 1 *Chron.* 28.9. *And thou Salomon my sonne, KNOW thou the God of thy father, and SERUE him with a perfect heart, and with a willing minde.*

According to this difference of heads, are the Questions concerning Religion to be distinguished: and these are principally two. First, how God is to be knowne, and then how he is to be worshipped.

I. Question.

How God is to be conceiued in our minds, when wee performe any seruice or worship vnto him?

For answer hereto, this ground is first to be laid, that we must not, neither can possibly know or conceiue God as he is himselfe. For so he is infinite; and therefore incomprehensible in regard of vs. But we are to conceiue him so, as he hath and doth reueale himselfe to vs in his creatures, principally in his Word. The truth hereof may appeare in this one example (to all eadge no more.) When *Moses* desired to see the glory and Maiestie of God, for a further confirmation and assurance of his calling, answer was made by God, that he could not see his face, but he should see his backe parts, as he passed by him. The meaning of this answer is, that God would manifest his glory vnto him by his effects, by which, as by a glympse or imperfect representation, he might discerne some part of his Maiestie, so far forth as he was able in the infirmity of flesh and blood, to behold the same. But the perfect and full sight thereof, no creature was euer able to attaine vnto, it being reserved for the life to come, when (and not before) they shall see him as he is in himselfe, face to face.

This Ground being laid, the full answer to the Question I propound in foure rules.

I. *Rule.* When we are to pray, or to worship God, we must

not conceiue him, in the forme of any earthly or heavenly, bodily or spirituall creature whatsoever: for thus not to conceiue him, is a degree of conceiuing him aright.

II. Rule. God must be conceiued of vs, not by his nature, but by his attributes, and works. By his attributes, as that he is infinite in mercy, iustice, goodnesse, power, &c. By his works of creation, and government of the world, of redemption, &c. Thus the Lord reuealed himselfe to *Moses*, *Exod. 6. 14. I AM hath sent me vnto you:* that is, one which hath his being in himselfe, and of himselfe, that giues being to all creatures, by creation, and continues the same by his prouidence; one that giues a being and accomplishment to all his mercifull promises. When the Lord appeared to *Moses*, he shewed not his face vnto him, but passed by him with a voice, *The Lord, the Lord, strong, mercifull and gracious, long suffering, and plentious in goodnesse and truth.* In which place the Lord proclaimes his name, by his attributes. So in the prophecy of *Jeremie*, *I am he that shewes mercy, iudgement, and iustice in the land.* The same, *Daniel* confesseth in his praier, when he saith, *O Lord God, which art great and fearefull, keeping couenant and mercy towards them that loue thee, and keepe thy commandements.* And lastly the Author to the *Hebrewes*: *He that comes to God, must beleeue that God is, & that he is a rewarder of them that seeke him.*

Exod 34. 6.

Jer. 9. 24.

Dan. 9. 4.

Hab. 11. 6.

III. Rule. God must not be conceiued absolutely, that is, out of his Trinity: but as he subsisteth in the person of the Father, Sonne and the Holy Ghost, so he must be knowne and conceiued of vs. The ancient Rule of the Church is, that the Vnity must be worshipped in Trinity, and the Trinity in Vnity.

By this doe the Protestant Churches differ from all other assemblies of worshippers. The Turke conceiues and worships a God, creator of heauen and earth, but an abstracted god, which is neither Father, Sonne, nor Holy Ghost. The Iew worshippeth God, but out of Christ, and therefore a feigned and Idol-god. The Papist in word acknowledgeth and so worshippeth God, but indeed makes God an Idol, because he worships him not in a true, but in a feigned Christ, that sits at the right hand of the Father in heauen, and is also in the hands of euery Masse-Priest, after the words of consecration. But the Protestant knowes God, as he will be knowne, and consequently worships him as he will be worshipped, in Father, Son, and Holy Ghost.

IV. Rule,

I V. *Rule.* When we direct our prayers, or any worship to any one person, wee must include the rest in the same worship; yea further, we must retaine in minde the distinction and order of all the three persons, without seuering or sundring them; for so they are named, and propounded in the Scriptures. The reason is, because as they are not seuered but conioyned in nature, so they neither are, nor must be seuered but conioyned in worship. For example: the man that prayes to God the Father for the forgiuenesse of his sinnes, must aske it of him for the merite of the Son, and by the assurance of the Holy Ghost. Againe, he that praith for remission of his sinnes, to God the Sonne, must pray that he would procure the Father to grant his pardon, and withall assure it by his Spirit. He also that prayeth for the same to God the Holy Ghost, must pray that he would assure vnto him the remission of his sinnes, from the Father, by, and for the merit of the Sonne.

March. 28. 19.

1 Iohn 5. 7.

CHAP. V.

Of the second part of Religion touching the worship of God: and first of the inward worship.

II. Question.

How God is to be worshipt and serued.

FOr the full answer hereof, we must remember that the worship of God is twofold; inward or outward. Inward, is the worship of the minde, the heart, the conscience, will, and affections; for man by all these ioyntly, and seuerally, performeth worship and seruice to his Creator.

The outward is that worship whereby the inward is testified outwardly in the speech and actions. The former of these two, is the spirituall worship of the inward man, and the very ground and foundation of all true worship of God: for God is a Spirit; and therefore must be worshipped in spirit, that is, in minde, conscience, will, and affections. Indeepe all the worship of God is spirituall, euen that which we call outward; yet not

Iohn 4. 24.

150 II. Booke. *Cases of Conscience.* Chap. 5.
of it selfe, but vertue of the inward, from which it proceedeth.

Sect. I.

Adoration.

Deut. 6. 10.

The heads of Inward worship are two; Adoration of God, and cleaving to God. For as they are two different actions of the heart, so they may fitly bee tearmed two distinct parts of Gods worship. This distinction is in some part propounded by *Moses*, where he exhorteth the Israelites, *to feare Iehonab their God, to adore him, to cleave unto him, & to sweare by his name.* Adoration, is that part of Gods worship, whereby a man, vpon a vile and base estimation of himselfe, as being but dust and ashes, submits and subiects his soule to the glory and Maiesty of God.

Gen. 18. 27.

Esay 6. 2.

Dan. 9. 7.

Matth. 15. 27.

This hath two principall grounds in the heart: which if they bee wanting, there can be no true worship of God. The first is Abnegation or deniall of our selues, when we esteeme our selues to bee meere nothing. The second is exaltation, or advancement of Gods maiestie, aboue all the things in the world. Examples of these we haue many in the Scriptures: of *Abraham*, who called God *his Lord*, and himselfe *dust and ashes*: of the Angels, whome in a vision the Prophet saw standing before God, with one wing couering their feete, which signified the abasing of themselves; and with another couering their faces, which betokened their adoration of the maiestie of God. Of *Daniel*, when he confesseth, *To thee, O Lord, belongeth righteousness it selfe, but to vs shame and confusion of face.* Lastly, of the woman of Canaan, who calleth Christ *Lord*, and her selfe, *a dogge.*

Now in Adoration, there are foure Vertues; Feare, Obedience, Patience, Thankfulnesse.

Feare, is a great part of the worship of God: which I prooue by two places laid together, *Esay 29. 13. Matth. 15. 8, 9.* wherein Feare and Worship, are taken for one and the same thing: for that which *Esay* calls *Feare*, *Matthew* calls *Worship*. Now in this feare, there be two things that serue to distinguish it from all other feares.

Rom. 13. 7.

First it is absolute: for by it God is reuerenced absolutely. *Saint Paul* exhorteth to yeeld tribute, feare, and honour to the Magi-

Magistrate, not for himselfe, but for God, whose Minister he is. And our Sauour saith, *Feare ye not them which kill the body, and are not able to kill the soule, but rather feare him which is able to destroy both soule and body in hell, Mat. 10. 28.* As if he should say, I allow and command you to feare men, onely for God, who hath set them ouer you, but feare God for himselfe.

Secondly, it makes a man, first of all, to feare the offence of God, and then the punishment and iudgement. For it is not a feare of the offence alone, but of the offence and punishment together, and of the offence in the first place: *Mal. 1. 6. If I bee a Lord, where is my feare?* And where it is said in *Matthew, But rather feare him that is able to cast body and soule into hell fire;* Math. 10. 28. there is commanded a feare of God, in regard of his anger. We feare the sword of man, and that lawfully, why then may wee not feare the punishment of God? If it be said, this is a seruile feare, to feare the punishment, and agrees not to Gods children: I answer, slauish feare is, when a man onely feares the punishment, and not the offence of God, or at least the punishment more then the offence. Rom. 13. 4.

The second vertue of Adoration, is inward Obedience of the hidden man of the heart. The Lord preferres this obedience before all sacrifice, *1 Sam. 15. 22.* This standeth in two things. First, in yeelding subiection of the Conscience to the commandements, threatnings, and promises of God, so as we are willing, that it should become bound vnto them. Secondly, when the rest of the powers of the soule, in their place and time, performe obedience vnto God. And by this meanes doe wee bring into captiuitie, euery thought vnto the obedience of Christ, as *Paul* speaketh, *2 Cor. 10. 5.*

The third vertue of Adoration, is Patience; which is, when a man in his afflictions, submitteth his will to the wil of God, and quieteth his heart therein, because God sendeth afflictions. This was *Dauids* counsell; *Bee silent before the Lord, alwaies waite upon his pleasure.* And his practice, when in trouble hee resigned himselfe into the hands of God, and said; *Lord, if I please thee not, loe I am here, doe with mee as seemeth good in thine eyes.* Psal. 37. 7. This patience is a part of Gods worship, because it is a kinde of obedience. 1 Sam. 15. 6.

The fourth vertue of Adoration, is thankfulness to God: which shewes it selfe in two things. First, in an acknowledgement

ment of the heart, that our selues and whatsoeuer we haue, is Gods, and proceedeth from his blessing alone. Secondly, in a consecration of our bodies, soules, liues, callings, and labours to the honour and seruice of God. Thus much of the first head of Inward worship, or the first action of the heart, standing in Adoration.

Seet, 2.

Cleauing to
God.

The second Action of the heart in Inward worship, or the second part thereof, is Cleauing vnto God. Now we cleane vnto God by foure things; by Faith, Hope, Loue, and inward Inuocation.

By faith, I meane true iustifying faith, whereby we rest vpon Gods mercy for the forgiuenesse of our sinnes, and life euerlasting: and vpon his prouidence, for the things of this life. Thus *Abraham*, being strengthened in this faith, and relying by it vpon Gods promises made vnto him, gaue glory vnto God, *Rom. 4. 20.* This sauing Faith is the very roote, and beginning of all true worship. For Loue, which is the fulfilling of the Law, must come from it, *1 Tim. 1. 5.*

The second is Hope, which followes and depends vpon faith: and it is that grace of God, whereby with patience we waite the Lords leisure, for the performance of his promises, especially touching redemption, and life eternall. *If we hope (saith Paul) for that we haue not, we doe with patience expect it, Rom. 8. 25.*

The third, is Loue of God; which hath two effects in the heart. First, it makes the heart to cleane vnto God, and to be well pleased with him simply for himselfe. In this manner God the Father louing Christ, testifieth that *he was well pleased in him, Math. 5. 17.* Secondly, it mooues the heart to seeke by all means possible, to haue true fellowship with God in Christ. This the Church notably expresseth in the Canticles.

The fourth, is Inward prayer, or Inuocation of the heart, and it is nothing els, but the lifting vp of the heart vnto God according to his will, by desires and grones vnspcakable. Or, it is a worke of the heart, whereby it flies vnto God for helpe in distresse, and makes him a rocke of defence. When the children of Israel were afflicted, *They remembered that God was their strength,*

strength, and the most high God their Redeemer, Psal. 78. 35. Of this kinde of prayer *Paul* speakes, when he saith, *Pray continually, 1 Thess. 5. 17.* For solemne prayer conceiued, and vttered in forme of words, cannot al waies be vsed: but we are to lift vp our hearts vnto God, vpon euery occasion, that by inward and holy motions and affections, they may be (as it were) knit vnto him.

Now to conclude this point touching Inward worship, wee must remember that it alone is properly, simply, and of it selfe the worship of God: and the Outward is not simply, the worship of God, but onely so farre forth as it is quickned by the Inward, and grounded vpon it. For God is a Spirit: and therefore the true worship that is done vnto him, must be performed in spirit and truth, *Iohn 4. 24.*

CHAP. VI.

*Of the outward worship of God, and the first head thereof,
Prayer.*

THUS much of the Inward worship of God. The Outward is that which is performed by the body externally, either in word or deed. To this belong many particulars, which I will reduce to eight seuerall heads.

I. Prayer.

II. The hearing of the Word preached.

III. The vse of the Sacraments.

IV. Outward Adoration.

V. Confession.

VI. An Oath.

VII. Vowes.

VIII. Fasting.

Touching Prayer conceiued and vttered by the voyce, there are many Questions of Conscience; the principall whereof are foure.

Question.

Question. I.

Lawfull prayer,

How shall a man make a lawfull and acceptable prayer to God?

Ans. The Word of God requires many conditions in making prayer [to God]; they may all bee brought to three heads. Some of them goe before the making of prayer, some are to be performed in the act of prayer, some after prayer is ended.

Sect. I.

Conditions
before prayer,

Conditions to be obserued before prayer, are three.

First, he that would make such a prayer as God may be pleased to heare, must repent. *Esay* 1. 15. God would not heare the prayers of the Iewes, because their hands were full of blood: that is, because they had not repented of their oppression and cruelty. *Iob* 9. 31. *God heares not sinners*: that is, such as liue and lie in their sinnes, and turne not vnto God by true repentance. *1 Iohn* 3. 22. *By this we know that God heares our prayers, if we keepe his commandments*, I adde further, that the man which hath before-time repented, must againe renew his repentance, if he desire that the prayers should be accepted. For the very particular sins of men, whereinto they fall after their repentance, doe hinder the course of their praiers, from hauing access vnto God, if they be not repented of. And for this cause, the worthy men of God the Prophets in the old Testament, doe vsually in the beginning of their prayers, still humble themselues, and confesse their sinnes; as we may see in the example of *Dan*. chap. 9. v. 5, 6. &c. and of *Ezra*, chap. 9. v. 6, &c.

Secondly, before a man make a prayer, he must first (if need require) be reconciled vnto his brother. *If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee, leaue there thine offering and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.* *Matth.* 5. 23. *When ye shall stand and pray, forgive, if ye haue any thing against any man, &c.* *Matth.* 11. 25.

Thirdly,

Thirdly, he that is to pray, must prepare himselfe in heart and minde, as one that is to speake familiarly with God.

In this preparation, foure things are required. First, the mind is to be emptied of all camall and worldly thoughts. Secondly, there must be in the minde, a consideration of the things to bee asked. Thirdly, a lifting vp of the heart vnto the Lord, *Psal. 25.*

1. Fourthly, the heart must be touched with a reuerence of the maiesty of God, to whom we pray, *Eccl. 5. 1. Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God.* For the neglect hereof, the Lord threatneth to bring a iudgement vpon the Israelites, *Esay 29. 13. 14.*

Sec. 2.

The second sort of Conditions, are those that are required in prayer, and they are in number eight. Conditions in prayer.

I. Euery petition must proceede from a liuely sense and feeling of our owne wants, and of our spirituall pouerty. For without this, no prayer can bee earnest and hearty; and consequently become acceptable vnto God. For example, when wee pray that Gods name may bee hallowed, wee must in making that petition, haue in our hearts a sense of the corruption of our nature, whereby wee are prone to dishonour the name of God.

II. Our prayer must proceede from an earnest desire of that grace which we want: and this desire is indeede prayer it selfe. *Moses* uttering neuer a word, but groning in the Spirit vnto God in the behalfe of the Israelites, is said, to crie vnto the Lord, *Exod. 14. 15. We know not* (saith Paul) *what to pray as we ought, but the Spirit it selfe maketh request for us with sighes that cannot bee expressed.* *Rom. 8. 29.*

III. The petition must proceed from saving and true iustifying faith. The reason is, because without that faith, it is impossible that either our persons, or our prayers, or any other action we doe, should please God, *Heb. 11. 6.*

IV. Euery petition must bee grounded vpon the Word of God, and not framed according to the camall conceit and fantasie of mans braine. *And this is the assurance that we haue in him, that if we aske any thing, ACCORDING TO HIS WILL, he heareth vs,* *1 Ioh. 5. 14.* Now we haue a double ground of our prayer,

prayer in Gods Word; a commandement to make the prayer, either generall or particular; and a promise that our requests shall be granted.

Here we must remember two rules. First, things to be asked are either spirituall, or temporall. Spirituall are such, as concerne God; whereof some are more necessary to saluation, as remission of sinnes, faith, repentance, and such like: some are lesse necessary, as hope, ioy in the feeling of Gods mercy in distresse, &c. Temporall things are such, as belong to this life, as meate, drinke, clothing, preferment, and such like.

Now touching things spirituall, that are more necessary to saluation, we are to pray for them absolutely, without any exception or condition. But for things lesse necessary to saluation, and for temporall blessings, we must aske them at Gods hand with this condition; if it be his wil and pleasure, & so farre forth as he in his wisdom shall iudge to be most expedient for vs. Herein we must follow the example of Christ, who in his agonie prayed to his Father to take that cup from him, yet with this condition, *Not my will, but thy will be done*. The reason is this: Looke how far forth God commands vs to aske, and promisseth that we shall receiue, so far forth are we warranted vs to aske, and may hope to receiue. Now God commands vs to aske, and promisseth vs the first sort of spirituall things, freely and simply, without any condition or exception: But the other sort of spirituall things, that are lesse necessary, and temporall blessings, he promisseth vs with condition; and therefore in like sort ought we to aske them.

The second Rule is: We must not in our prayer, bind God to any circumstances of time, place, or measure of that grace, or benefit which we aske.

V. Our prayers being thus framed (as hath bene said) are to be presented and offered to God alone, and to none but him. For first, none else can heare all men, in all places, at all times; and helpe all men, in all places and at all times, but onely hee. Againe, the Spirit of God maketh vs to pray, and in prayer to call him *Abba, Father*. Furthermore, all prayer must be grounded vpon the Word; wherein we haue not the least warrant, either expressly set downe, or by consequent implied, to preferre our suites and requests to any of the creatures.

VI. Prayer is to be presented to God, in the name, merit, and

and meditation of Christ alone. For we our selues are not worthy of any thing, but shame and confusion. Therefore we cannot pray in our owne names, but must pray onely in the name of Christ. Our prayers are our sacrifices, and Christ alone is that Altar, whereon we must offer them to God the Father. For this Altar must sanctifie them, before they can bee a sacrifice of a sweete smelling sauour vnto God. Hence it is, that not onely our petitions; but all other things, as *Paul* wisheth, are to be done in the name of the Lord *Iesus*, *Colos.* 3. 17. And Christ himselfe saith, *Whatsoeuer you aske the Father in my name, hee will giue it you, Ioh.* 16. 23.

VII. There must be in praier, Instancy and Perseuerance: The heart must be instant, not onely in the act of praier; but afterwards, till the thing asked, be granted. This Instancy is commended vnto vs in the parable of the widdow, and the vnrighteous Iudge, *Luke* 18. 1. Hereunto the Prophet exhorteth, when hee saith, *Keepe not silence, and giue the Lord no rest. &c. Esay* 62. 7. And *S. Paul* in like manner wisheth the Romans, *to strue with him by prayers to God for him, Rom.* 15. 30.

VIII. Euery true praier must haue in it some thanksgiuing vnto God for his benefits, *In all things let your requests be shewed vnto God in prayer and supplication, with giuing of thanks, Phil.* 4. 6. Christ himselfe gaue direction touching this, in that forme of praier which he taught his Disciples, *For thine is the kingdome, power and glory.*

Seet. 3.

The third sort of conditions are those, which are required after praier; and they are specially two.

The first is a particular faith, whereby he that prayeth, must be assured that his particular request shall be granted. *Marke*, 11. 24. *Whatsoeuer ye desire when ye pray, BELIEVE that yee shall haue it, and it shall be done vnto you.* And that he may haue this particular faith, he must first haue that whence it ariseth, namely, true iustifying faith, standing in a perswasion of his reconciliation with God.

The second is, that a man must *doe and praetise* that, which hee prays for; and he is not onely to pray for blessings, but also

Conditions
after praier.

also to vse all the lawfull meanes he can, whereby the blessings he asketh, may be obtained. For example: As thou praieſt for the pardon of thy finnes; so thou must leaue thy finnes, and vse all good meanes, whereby the same may be mortified and crucified. And the like is to be done in all other things which we aske of God.

Thus we haue the first Question of conscience resolued touching Prayer; that then the prayeſt is acceptable to God, when he that praieſt, obserueth as much as in him lyeth, all these conditions before, in, and after praier.

II. Question.

Of Imprecations,

Whether may a man lawfully make Imprecations, that is to say, pray against his enemies? and how farre forth is it lawfull?

Sect. I.

For answer to this, we must marke and obserue sundry distinctions and differences.

First, we must distinguish betweene the *cause*, and the *person* that defends and maintaines the cause. The euill cause which an euill man defendeth, is to be condemned of vs; and we may alwaies, and that lawfully, pray against it; but we may not in like sort condemne and pray against his person.

Secondly, we must distinguish of the persons of our enemies. Some be priuate enemies, some publike. Priuate, I call those, which be enemies of some particular men, and are against them, in regard of this or that cause or matter, and yet are not enemies of God, or of his truth. Publike are those, which are not onely our enemies, but the enemies of God, of his kingdom, of his truth, and Religion. Now we may not pray against priuate enemies: we may (as before) pray against their euill cause, but not against their persons: *Matth. 5. 44. Blesse them that curse you, do good to them that hate you, & pray for them which hurt*

hurt you and persecute you. And we are commanded to love our enemies as our selves.

Againe, publike enemies of God and his truth, are also of two sorts, eyther Curable or Incurable. Curable are such, as offend of ignorance, or some other humane frailtie, so as there is some hope of their conuersion, and repentance. We must not pray against the persons of these, but onely against their dealings and badde causes, and pray for their persons, and for their conuersion. Thus Christ praied for those that crucified him: *Father, forgive them:* and *Stephen, Act. 7.* for them that stoned him. Vncurable, are those that sinne obstinately, and of malice, so as there is no hope of their amendment and conuersion.

And further, for the better answering of this Question, wee must marke another distinction, There are two sorts of men, that are to make paryer vnto God. Some that haue extraordinary gifts, as the Prophets and Apostles. Now, he that is an extraordinary man, hath and must haue these two gifts; namely, first, a spirit of Discerning, to discern and iudge whether the person against whom he prayes, be incurable or no: and secondly, a pure Zeale of Gods honour and glory. The extraordinary man, that is qualified with these two gifts, may pray not onely against the cause of him, that is an enemy to God, but against his person. Thus *Dauid* did, especially in the 109. *Psal.* which *Psalme* is full of terrible curses against his particular enemies, and typically against *Indus*. For he had the spirit of discerning, by which he knew that they were incurable enemies; and a pure zeale of the glory of God, which made him breake out into these imprecations. So *Paul* prayes, *Gal. 5. 12.* that they *might be cut off which troubled the Church, &c.* 2 *Tim. 4. 14.* he prayes directly against the person of *Alexander* the copper-smith, that had done him much wrong, *The Lord reward him according to his workes.* Which must not seeme strange: *Paul* had in that imprecation, the Spirit of prophecy, and consequently both the Spirit of discerning, and of pure zeale: and therefore he might pray against him as he did.

But for Ordinary men, such as haue nothing but ordinary gifts, and want the spirit of discerning, and haue also a zeale mingled with choler, stomacke, anger, and hatred; they may vse no extraordinarie prayer against the person of any man.

man. All that they may do, is to pray, that God would reſtraine their malice, hinder their bad practices, and turne them to his glory, and the good of his Church. Therefore *Act. 4. 29.* when there had beene a Councell holden at Ierusalem, againſt the Apoſtles *Peter*, and *Iohn*, in the firſt beginning of great perfecution of Chriſtians, in the primitiue Church, it is ſaid, that *they departed from the aſſembly, and prayed together with the reſt of the Church, in this manner; And now, O Lord, behold their threatnings, &c.* Wherein they prayed not againſt the Councell, nor againſt the men that ſate in counſell, but againſt their proceedings, courſes, deuices, and threatnings. And their practice may be a patterne for ordinary men to follow. In *Luke 9. 54.* the Diſciples aſking our Sauour Chriſt, whether they ſhould call for fire from heauen, to deſtroy his enemies, he ſharply reprooueth them, for their intemperate heate againſt the Samaritans, & tels them, that they had not that extraordinary Spirit, to effect ſuch a thing, becauſe they were but ordinary men. Ordinary men therefore may not pray againſt the perſons of Gods enemies. The Pope at this day is a profeſſed enemy to Chriſt, and his Goſpell, yet no man may pray againſt the perſon of the Pope, but onely againſt his ſtate, kingdome, and regiment, which is Antichriſtian; whereby he ſets himſelfe againſt God, and his kingdome.

Sect. 2.

Vpon the anſwer to this queſtion, there followeth another. Sundry Pſalmes of *David* are Pſalmes of Imprecation, wherein *David* curſeth his enemies ſcarefully, ſpecially in the 109. Pſalm; now all theſe Pſalmes were penned for our uſe: It may therefore be demanded, how we may uſe theſe, and ſuch like, when wee read or ſing them?

Anſw. We muſt not uſe them as *David* did, namely, as prayers againſt the perſons of our enemies, but onely as prophecies againſt the enemies of God, wherein the puniſhment of incurable men, that were enemies to God and his truth, is fore-told. For we haue not, as *David* had, an extraordinary ſpirit, or a pure zeale: therefore we cannot pray as he did.

I I. I anſwer, Whereas theſe Imprecations were directed againſt particular enemies, we may uſe them in ſome ſort as prayers

prayers, but how? as generall prayers against all the incurable enemies of God, not against any particulars amongst the Iewes, Turkes, or Papists. And therefore as we may use these Imprecations as prayers, so we must use them without any particular application, to the persons of any particular men.

III. Question.

What be the particular Circumstances of Praier? Of the Circumstances of praier.

Ans. They are chiefly foure. I. The voice, or speech. II. The gesture. III. The place where. IV. The time when.

Sect. I.

Concerning the voice, this Question may be moued :

Whether a voice or words, are to be used in praier, or no?

Of the voice in praier.

Ans. Praier is either Publike, or Priuate. In publike praier a forme of words must alwaies be used, in a known, plaine, and distinct voice. The reasons are these. First, the Minister is the mouth of the whole Congregation in praier, as he is the mouth of God to the people in preaching. Now as the Minister is their mouth to God in praier, so the people must giue their assent, and approbation to his praier, by the word, *Amen*. But there can be no professed and publike assent, without a voice. Secondly, God is the Creator, not onely of the soule of man, but also of his body; and we blesse God, not only with the heart, but also with the tongue: therefore the whole man must pray in publike. Iam. 5. 9.

Now in priuate praier, made in priuate and secret places, by priuate persons, the Voice is profitable, but not simply necessary: it is profitable, because it stirreth vp the actions of the heart; it serueth also to keepe the wandring minde in compasse, to expresse the affection, and to procure attention of the heart to the praier. Yet it is not simply necessary. For a man is not bound in conscience, to use a forme of words, in all his praiers. *Moses* praied, he spake neuer a word, and yet it was a praier: for the Lord saies

vnto him, *Exod. 12. 15. Why criest thou?* Anna praying in the Temple, *her lippes did mooue onely, her voice was not heard*, and yet she is said to pray, *1 Sam. 1. 13.* Againe, the Spirit is said to pray in the Elect, *with groanes that cannot be uttered*, and yet the holy Ghost giues them the name of prayers, *Rom. 8. Pal bids vs pray continually*, which is not to be vnderstood of a continuall vse of a forme of words, but of the groanes and sighes of the heart, which may be made at all times.

Out of this Question ariseth another :

Whether it be lawfull, when we pray, to reade a set forme of praier? for some thinke that to do so, is a sinne.

Ans. It is no sin; but a man may lawfully, and with good conscience doe it.

Reasons. First, the Psalmes of *David* were deliuered to the Church, to be vsed and read in a set forme of words, and yet the most of them are prayers. Secondly, to conceiue a forme of praier, requires gifts of memory, knowledge, vtterance, and the gifts of grace. Now euery child and seruant of God, though he haue an honest heart, yet hath he not all these gifts: and therefore in the want of them, may lawfully vse a set forme of praier; as a man that hath a weake backe, or a lame leg, may leane vpon a crutch.

It is alleadged, that set formes of praier do limit and bind the Holy Ghost.

Ans. If we had a perfit measure of grace, it were somewhat: but the graces of God are weake and small in vs. This is no binding of the Holy Ghost, but a helping of the Spirit, which is weake in vs, by a crutch to leane vpon: therefore a man may with good conscience, vpon defect of memory and vtterance, &c. vse a set forme of praier.

Seet. 2.

Of Gesture in
praier.

The second Circumstance, is the Gesture. Concerning which it is demanded, what kind of gesture is to bee vsed in praier? whether kneeling, standing, sitting, or the holding vp the hands, or head to heauen, or bowing the body to the earth?

Ans. God in his Word hath not prescribed any particular gesture of the body; and therefore our consciences are not bound

to.

to any in particular. Besides that, Religion stands not properly in bodily actions, and gestures. Yet touching gesture, the Word of God giues certaine generall rules to be obserued in praiers, both publike and priuate.

In publike Praier, these rules of gesture are prescribed. First, when publike praier is made in the congregation, our gesture must alwaies be comely, modest and decent. Secondly, all gesture vsed publikely, must serue to expresse, as much as may be, the inward humility of the heart without hypocrisie. Now these kinds are manifold. Some cōcerne the whole body, as the bowing thereof, the casting of it downe vpon the ground; some againe cōcerne the parts of the body, as lifting vp of the head, the eyes, the hands, bowing the knees, &c. Touching these, the Scripture hath not bound vs to any particulars; but in them all, we must haue regard that they serue alway to expresse the humility of our hearts before God. Thus haue the Holy men of God behaued themselues; yea the Holy Angels standing before the Arke, doe couer their faces, in token of reuerence of the maiesty of God, *Eccl. 6. 2.* Thirdly, we must in publike praier, content our selues to follow the laudable fashion, & custom of that particular Church, where we are. For, to decline from customes and particular Churches, in such cases, often causeth schisme and dissensions.

In priuate praier, done in priuate and secret places, there is more liberty. For in it we may vse any gesture, so it be comely, and decent, and serue to expresse the inward humility of our hearts. An ancient writer is of opinion, that it is an vnreuerent, and vnlawfull thing, to pray sitting. But both the learned before, in, and after his time, haue iudged his opinion superstitious; especially considering that Religion stands not in the outward gesture of the body, and it skils not much what that is, so the inward humility of a sincere heart be expressed thereby.

Sect. 3.

The third Circumstance, is the place. Where Question is The place of made, In what place we must pray? *Ans.* In regard of consci-praier. ence, holinesse, and religion, all places are equall, and alike in the New Testament, since the comming of Cysit. The house or the field, is holy as the Church: and if we pray in either of

them, our praier is as acceptable to God, as that which is made in the Church. For now the daies are come, that were foretold by the Prophet, wherein a cleane offering should be offered to God in euery place, *Mal. 1. 11.* which *Paul* expounds, *1 Tim. 2. 8.* of pure and holy praier, offered to God in euery place. To this purpose, *Christ* said to the woman of Samaria, *Ioh. 3. 25.* that the time should come, when they should not worship in Ierusalem, or in Samaria; but the true worshippers of God should worship him in spirit and in truth, wherefoeuer it be.

Yet neuerthelesse, for order, decency, and quietnesse sake, publike praier must bee made in publike places; as Churches and Chappels, appointed for that vse. And priuate praier, in priuate houses and closets, *Mat. 6. 5.*

Now the opinion of the Papist is otherwise: For hee thinkes that in the New Testament, hallowed Churches are more holy, then other places are, or can be; and do make the praiers offered to God in them, more acceptable to him then in any other; and hereupon they teach, that priuate men must pray in Churches, and priuate praiers must be made in Churches, if they will haue them heard. For prooffe hereof, they alleadge the practice of some particular persons in the Scriptures. Of *Anna*, who praied privately in the temple, *Luk. 2. 37.* Of *David*, who in his exile, desired greatly to haue recourse vnto the temple. And of *Daniel*, who is said to looke out at the window, toward the Temple, and pray, *Dan. 6. 10.*

Ans. The places are abused by the Popish Church. For there is a great difference between the temple at Ierusalem in the old Testament, and our Churches in the new. That was built by particular commandement from God: so were not our Churches. That was a type of the very body, and manhood of *Christ*, *Heb. 9. 11.* And of his mysticall body, *Col. 2. 7.* Again, the Arke in the temple was a pledge, and signification of the couenant, a signe of Gods presence, a pledge of his mercy, and that by his owne appointment: for it was his will there to answer his people: but the like cannot be shewed of our Churches or Chappels.

It will be said, that the Sacrament is a signe of Gods presence, for in it God is present after a sort. *Ans.* It is true, *Christ* is present in the Sacrament, but when? not alwaies, but when onely the Sacrament is Administred. And the Administration being

being once ended, Christ is no more present in the elements of bread and wine. And in the very act of celebration, hee is not carnally but spiritually present,

Set. 4.

The fourth Circumstance is the Time.

The time of

Quest. What are the times, in which men are to make prayers vnto God?

For answer to this question, it is first to be considered, that there is a two-fold manner of praying, and consequently two kinds of prayer. The first, is the secret and sudden lifting vp of the heart to God, vpon the present occasion. The second, is set or solemne prayer. The first sort of prayers, haue of ancient time bene called *Eiaculations*, or the darts of the heart. And the time of this kind of prayer, is not determined, but is and may be vsed at any time, without exception. This point I make plaine by these reasons.

The first, is the commandement of God, *2 Thes. 5. 17. Pray without ceasing. Eph. 6. 18. Pray alwaies, with all manner of prayer and supplication in the Spirit, and watch thereunto with all perseverance---for all Saints.* In both these places, by prayer and supplications, *Paul* vnderstandeth the sudden lifting vp of the heart vnto God.

Secondly, whatsoeuer we speake, thinke, or doe, we must do all to the Glory of God. Now God is glorified, when we do in all things, from our hearts acknowledge his power, wisdom, iustice, mercy, prouidence, and goodnesse. And these wee doe acknowledge, when we daily and houely lift vp our hearts to him, in petition, for some blessings, and in thanksgiuing for his mercies.

Thirdly, we are subiect to innumerable infirmities, frailties, and wants, so as we cannot of our selues, so much as thinke one good thought; therefore we are euery day and houre to lift vp our hearts to God, partly in prayer, partly in giuing of thanks that he would make a daily supply by his grace.

Fourthly, Satan seekes by all meanes to ouerthrow our soules continually; and in that regard it behooueth vs alwaies and vpon euery occasion, to lift vp our hearts to God, for his mercifull protection.

Fifthly, the gift of faith must grow and increase in vs day by day. And the meanes whereby it groweth and thriueth in vs, are the exercises of faith, not seldome, and rare, but daily and continually vsed. Now of all the exercises of faith, none is more excellent, then Inuocation and thanksgiuing.

The second kind of prayer, is set and solemne; when a man sets himselfe a part, to pray vnto God vsually and feruently: or when men come reuerently and solemnly together into the congregation, to cal vpon the Name of the Lord. The Word of God appoints no set time for this kind, but leaues it to the libertie, wisdom, & discretion of men. And the ground of this Liberty is this; There is now no difference between time and time, in regard of Conscience, for performing the worship of God, and the duties of Religion (the Sabbath onely excepted) but the principall and onely difference is, in regard of outward order and conueniency, whereby one time may be thought fitter then another, and that must be discerned by the wisdom of men. In the New Testament, the distinction of *daies* and *houres* is taken away. *Paul* was afraid of the Galatians, because they made difference of *daies, times, moneths, and yeeres*, in respect of holines and Religion, *Gal. 4.*

By this doctrine, we may see what to iudge of the Romane Religion, touching set times of prayer. They prescribe certaine houres, which they teame *Canonicall*; and they distinguish them in this manner: The first, they call the *Matutine*, before the sunne-rising. The second, the *Prime*, from the first houre of the day, to the third. The third, from thence to the sixth houre. The fourth, from the sixth to the ninth. The fift, from the ninth to the twelfth, which they call the *Noone*. The sixt, is in the evening about the Sunne-setting. The seuenth and last, is after the Sunne-setting, which they call the *Completorie*. Now in these seuen prescribed houres, by the doctrine deliuered, I note three notable abuses.

First, in that the Popish Church bindes men in Conscience to obserue them vpon paine of mortall sinne: whereas in regard of Conscience, there is no difference of times. Secondly, they bind the Masse-priest, the Deacon, Subdeacon, and the Beneficed man onely, to Canonicall houres: whereas those houres differ not from others in regard of performance of Gods worship, neither are these men more bound to pray in them

them then others. Thirdly, that a man may say and reade his Canonick houres, this day for the morrow, and in the morning or after dinner for the whole day; wherein we may see their grosse superstition.

I V. Question touching prayer, is.

*How their mindes are to bee pacified,
which are troubled by sundry accidents,
that fall out in their prayers.*

These accidents are principally three.

First, when they should pray, they cannot frame or conceiue a forme of prayer, as other men doe.

For remoouing of which trouble, let them remember this one thing: That the vnfaigned desire of the touched heart, is a prayer in acceptance before God; though knowledge, memory, and vtterance, to frame and conceiue a forme of prayer in words, bee wanting, *Psal. 10. 17. God heares the desire of the poore, that is, of humbled persons, and them which are in distresse. Psal. 145. 19. God will fulfill the desire of them that feare him: he also will heare their cry and will saue them. Rom. 8. 26. We know not how to pray as we ought, but the Spirit of God, that is, the Spirit of adoption, maketh requests for vs by groanes and sighes, which cannot be vttered.* Where we may obserue, that the prayer of the Holy Ghost, which must needs be an excellent prayer, is made by groanes which cannot be vttered in words.

The second Accident is, that they finde themselves full of heauinesse and deadnesse of spirit, and their mindes full of by-thoughts, and wandring imagination.

This trouble may be remooued vpon this ground; that the defects of our prayer shall neuer condemne vs, if we be heartily displeased with our selues for the same, and by prayer and other good meanes, doe struggle and strite against them, *Rom. 8. 3. There is no condemnation to them that be in Christ.* In which place it is not said, *They doe nothing worthy of condemnation:* but this, *There is no condemnation to them being in Christ,* though they deserue it neuer so much.

The third accident is, that though they pray, they receiue

not the fruit of their praier. For the remoucall of this distresse, we may consider these foure things.

I. The man that is thus troubled, is to examine himselfe, whether he hath made his prayer to God aright or no? For if he pray amisse, he may pray long, and neuer be heard. Our Sauiour would not grant the request of the sonnes of Zebedeus, because they asked they knew not what, *Matth. 20. 22. Iam. 4.*

3. *Tee aske and receiue not, because yee aske amisse*, that ye might consume it on your lusts. *Paul* praied three times, and had the repulse, because he asked things inconuenient for him to receiue: therefore answer was made, *My grace is sufficient for thee, 2 Cor. 12.* The man therefore that would make a prayer aright, must haue respect both to the matter and forme thereof, as also to the disposition of his owne heart. If he faile in any of these, then God will not heare; or if he doth, he heares in iustice.

II. Though men make lawfull prayers vnto God, and aske things that are to be asked, and which God will grant, yet God will sometime deferre the accomplishment of their prayers, and not giue care vnto them at the first. *David* prayed night and day, and yet was not heard, *Psal. 22*. Again, *his eyes failed, his throat was dry, while he waited for his God by prayer. Psal. 69.* 3. The Angel *Gabriel* said to *Zachary*, *Luke 1. 13. Thy prayer is heard.* Now in all likelihood, that prayer of *Zachary* was made long before, euen in his youth, yet it was not granted him till he was old.

The Lord deferres the grant of our requests vpon good reason. For hereby he stirreth vp the fulnesse of our hearts, and quickeneth our faith and hope. Again, he makes vs, when we enioy the blessings desired, to haue them in higher estimation, and to be more thankfull vnto him; yea in the want thereof, to striue the more earnestly with him by prayer for them. The woman of Canaan was repulsed, and called a dogge, by our Sauiour Christ, not for that he intended to reiect her prayer: but to stirre vp her faith, to make her more earnest in asking; as also more thankfull for the benefit, when she had receiued it.

III. The Lord vseth to grant our petitions, two manner of waies. First, by giuing the very thing we aske; Secondly, by giuing something answerable thereto, when he granteth not the thing

thing it selfe. Thus *Christ was heard in that which he feared, Heb. 5. 7.* He prayed to be deliuered from that cup, which notwithstanding he dranke of: How then was he heard? Though he had not that which he asked, yet God granted him the thing which was proportionable to his request; namely, strength and power, whereby hee was inabled to ouercome the wofull pangs of that death.

IV. We must thinke this sufficient, that we can, and do pray vnto God, though wee neuer haue any request in this world granted. For by whose grace haue wee alwaies continued in prayer, but by the gift and grace of God? *Paul*, in the like case, was answered by God, *My grace is sufficient for thee:* that is, thine infirmitie shall not be remooued; content thy selfe in this, that thou art in my fauour, and hast receiued my grace, by which thou doest withstand this temptation. To this purpose *S. Iohn* saith, *If we know that he heareth vs, whatsoeuer we aske, we know that we haue the petitions granted which we desire of him, 1 Iohn 5. 15.* His meaning is, if we can perceiue, and discerne that God listneth to our prayers; hereby we may assure our selues that he grants our requests. Now by this we may perceiue that he doth listen, and giue eare to vs, because the grace whereby we pray, is from him alone.

CHAP. VII.

Of the second head of Gods worship, the hearing of the Word preached.

THUS much touching the first head of outward worship, namely, Prayer. Now followes the next, which is the *Hearing of the Word preached.*

The Questions concerning this point, are of two sorts. Some concerne the preachers of the Word, and some the Hearers. The first sort I omit, and reserue them to a more proper place.

For the second sort, concerning Hearers, one Question may be moued.

*How any man may profitably to his
owne comfort and Salvation, heare the
Word of God?*

The necessity of this Question appears, by that speciall Caueat, giuen by our Sauour Christ, Luke 8.18. *Take heede how ye heare.*

Ans. To the profitable hearing of Gods Word, threethings are required; Preparation before we heare, a Right disposition in hearing, and Duties to be practised afterward.

I. In Preparation, sundry Rules of direction are to bee obserued.

First Rule. *We must be swift to heare, Iam. 1.19.* And this we shall doe, by disburdening our selues of all impediments, which may hinder the effectuall hearing of the Word. These impediments are especially three; all which are named by the Apostle *Iames*, together with their seuerall remedies.

The first, is presumption, when the hearer presumes of his wisdom, knowledge, and ability to teach (if need were) his teachers. The remedy hereof is, *to be slow to speake*: that is, not to presume of our owne gifts, thinking our selues better able to teach others, then to be taught by them. For so the Apostle afterwards expounds himselfe, when he saith, *My brethren, be not many masters, Iames 3.1* let not priuate persons take vpon them to become instructors of other men; but as *Paul* saith, *1 Cor. 3.18. If any man among you seeme to be wise, let him be a foole, that he may be wise*: that is, let him be willing to learne, euen of his inferiours. And in this regard, let him follow the practice of *Naaman*, who submitted himselfe to the aduice and counsell of his maide.

The second Impediment, is *troubled affections*, specially rash anger, cyther against the Teacher, or others. The remedie of this also is laid downe in the place before alleadged, *Be slowe to wrath*, vers. 19. The third is, *supersticie of maliciousnes*, that is, the abundance of euill corruptions and sinnes, which hearers shall by experience finde in their owne hearts and liues. This

impe-

*How
Read
Naam.
and
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and
Iam. 1.19
vigil*

Chap. 7. *Cases of Conscience.* II. Booke. 1710

Impediment hath many branches, principally three. 1. *Hardness*, of heart, noted by the stony ground, in the parable of the sower *Math. 13. 20.* 2. The cares of the world, signified by the thorny ground, *v. 22.* 3. The itching care, *2 Tim. 4. 3.* when a man will heare no other doctrine, but that which is sutable to his corrupt nature; not being willing to frame his heart to the Word, but to haue the Word frame to his wicked heart.

The remedies of this Impediment, are these: First, euery hearer of the Word, must *lay aside all superfluity of malitiousnesse*, that is, cut off, as much as in him lyeth, all corruptions both of heart and life. Hence it is, that God speaketh thus to the wicked man, *Ps. 50. 16. What hast thou to do, to take my Word in thy mouth, seeing thou hatest to be reformed, and hast cast my Words behinde thee?* To this purpose, the Prophet *Jeremy* exhorteth the Iewes, to be *circumcised to the Lord*, and to take away the fore-skins of their hearts, &c. *Ier. 4. 4.* And *Moses* by Gods commandement, was to sanctifie the people three daies, before they came to heare the Law deliuered by himselve in Mount Sinai, *Exod. 19. 11.* Againe, euery man will and ought to haue a care, to prepare himselve more or lesse, to the receiuing of the Lords Supper: which duty is as well to be performed, before the hearing of the Word; considering that in substance it differeth not from the Sacraments, they being the visible, and preaching the audible voice of God. Secondly, euery hearer must *receiue the Word with meekenesse*, that is, with quietnes subiect himselve to the Word of God, in all things, *Esay 57. 15. I dwell with him, that is of an humble spirit, to reuiue the spirit of the humble, &c.*

The second Rule of Preparation. We must lift vp our hearts in prayer to God, that he would giue vs the Hearing care. This hearing care, is a gift of God, inabling the heart, when it heareth, to conceiue and vnderstand the doctrine taught, and to yeeld obedience thereunto.

The third Rule. The hearer must in hearing, set himselve in the presence of God, *Now therefore* (saith *Cornelius* to *Peter*, *Acts 10. 33.*) *are we all here present before God, to heare all things commanded thee of God.* The reason is, because God is alwaies in the congregation where the Word is preached.

II. The second thing required to profitable hearing, is a *right disposition*. Wherein two rules are to be obserued.

First, when the Word of God is in deliuering, euery hearer must

must heare with iudgement. But some will say, Many preachers bewray faults and infirmities in their preaching. To this *Paul* answereth notwithstanding, *Despise not propheticke*, 1 *Thes.* 5. 20. Yeabut what if they deliuer vntruths? *Paul* answers againe, in the next verse, *Trie all things, and keepe that which is good*: and *S. Iohn* to the like purpose, 1 *Ioh.* 4. 1. *Beleeue not euery spirit, but trie the spirits whether they be of God.*

Here by the way we must remember one caueat. There be three kinds of iudgement. The one is a priuate, whereby euery priuate person may iudge of the doctrine which is taught: For he must not heare, hand ouer head, but iudge of that which he heareth. Of this *S. Paul* speakes to the *Corinths*, *Judge ye what, I say*, 1 *Cor.* 10. 5. The second is, the iudgement of the Prophet or Minister: And this is a surer kinde of iudgement then the former, proceeding from a greater measure of Gods grace. The third is the iudgement of the Holy Ghost in Scripture; and this is soueraigne and absolute. For the Holy Ghost iudgeth of all, and is iudged of none. These three kinds of iudgement are set in this order. The first depends vpon the second, the second vpon the third, and the third is absolute and iudged of none.

Vpon this caueat, two things doe follow; First, that a priuate hearer, though he may iudge of doctrine deliuered, yet he may not censure the Teacher, or his ministry. Ministers are to be iudged; but their spirit is not subiect to euery priuate man; but to the Prophets. For the Spirit of the Prophet, that is, the doctrine which the Prophets bring, being inspired by the Holy Ghost, is subiect to the Prophets, 1 *Cor.* 14. 32. Secondly, a priuate man is not to publish or broach any point of doctrine, but that which is plainly propounded in the Word, and taught by the Ministers thereof. This is a necessary rule; and the want of obseruation thereof, is the cause of many schismes and heresies in the Church. The Lord commands the people, *Mal.* 2. 7. *to require the law at the mouth of the Priest*, in all points of faith and manners.

The second Rule to bee obserued in hearing. Euery hearer must haue care that the Word of God be rooted and grounded in his heart, like good seed in good ground: which *S. Iames* expresseth, *Iam.* 1. 21 *Receiue with meekenesse the ingrafted Word.* Here generally it is to be remembred, that not onely ignorant people,

people, but euen the most learned, ought to bee hearers of the Word preached. For the preaching thereof serueth not onely for the increasing of knowledge, but also for the reformation of the affection, which may be inordinate, where knowledge doth abound.

Now for the rooting of the Word of God in our hearts, sundry things are required.

First, a true and right vnderstanding thereof.

Secondly, it must be mingled with faith, *Heb. 4. 1.* For the Word is as wine, or water of life: our faith is the sugar that sweeteneth it, and giues it a pleasant relish. The Word therefore must be tempered, and mixed with our faith, that it may become profitable vnto vs. Now in this mixture, there is required a double Faith; the first generall, whereby we beleue the doctrine deliuered to bee true, so as wee neuer call the same into question; *Our Gospell to you (saith Paul) was in much assurance, 1 Thess. 1. 5.* The second speciall, whereby we apply the word preached vnto our selues, for the humbling and comforting of our hearts.

Thirdly, wee must labour to bee affected with the Word. Thus *Iosiah* his heart is said to melt at the reading of the law, *2 Chron. 34. 27.* And the people reioyced greatly, because they vnderstood the Word which the Levites had taught them, *Neh. 8. 12.* The hearts of the two Disciples that went to Emmaus, burned within them when Christ opened vnto them the Scriptures, *Luk. 24. 32.* And the Iewes at *Peters* sermon were pricked in their hearts, and said, *Men and brethren, what shall wee doe? Act. 2. 37.*

Fourthly, the Word of God must dwell plentifully in vs, *Col. 3. 16.* This it doth, when it rules and beares the greatest sway in the heart, and is not ouerruled by any corrupt affection.

I I I. The duties to be performed after hearing, are these:

First, the doctrine deliuered, must be treasured vp in the heart, and practised in life, *Psa. 119. 11. I haue hid thy Word in my heart, that I might not sinne against thee.*

Secondly, a man must meditate on the Word which he hath heard, with lifting vp of his heart vnto God. The beasts that were clouen-footed and chewed the cudde, were fittest both for meate vnto man, and for sacrifice to God, *Leuit. 11.* It was the old and ancient opinion of the Church, that this chewing the cudde,

cudde, signified holy meditations. And he that heares the word, must do as the beast doth, fetch vp the meate out of his belly againe, and chew it ouer anew. The man that doth so, is the fittest for the Lords vse.

Thirdly, he must haue experience of the Word of God in himselfe, *Psalm. 34. 8. Taste and see how gracious the Lord is.*

Fourthly, he is to examine himselfe after he hath heard the Word. Thus *David* saith of himselfe, *Psalm. 119. 59. I have considered my waies, and turned my feet vnto thy testimonies.*

Fifthly, he must be obedient vnto it, and testifie his obedience, though not at all times, yet whensoever occasion is offered, *1. Tim. 1. 22. Be ye doers of the Word, and not hearers onely, deceiuing your owne selues.*

I I. Question touching hearers is :

How are they to be comforted, who after long bearing of the Word, either profit very little, or not at all?

For resolution of this Question, the causes of not profiting, are distinctly to be considered. And they are of two sorts.

The first sort of Causes are the finnes of the hearers. And that sins are the causes of not profiting, it will appeare by this signe; if the memory, vnderstanding, and other parts of the minde, in common matters bee strong and pregnant, but dull and weake in apprehending, and retaining the doctrine taught. Now these sins are principally two.

First, *Hardnes of heart*, when a man is not inwardly moued and affected with the word preached, but remains in the same state he was before. This is set forth by the hard ground that is by the high way side, and by the stony ground, *Mat. 13. 4, 5.* And such is the heart that is not moued nor affected either with ioy, sorrow, feare, or consolation. The hardnesse of heart ariseth from a custome in sinning, and from the deceitfulness of sin, *Heb. 3. 13.*

Secondly, *worldly Cares*, that is, a heart possessed with desire of profits, pleasures, honours, preferments, and such like; which be

as thornes that choake the seed of the Word, and suffer it not to grow and fructifie : yea, that fill the heart full of wandering imaginations, which steale away the mind from profiting, are rather to be reproofed, then comforted : for that the cause of their *non proficiency*, is in, and from themselues. They are therefore to vse all good meanes for the remoouement of their sinnes, that of hard-hearted and carnall, they may become good and profitable hearers of the Word. The meanes are these :

First, they must labour to be touched in heart, with sense and feeling of their spirituall pouerty, and want of Gods fauour and mercy in the pardon of their sin. The reason is giuen of *Dauid*, *Psal. 25. 9. The Lord teacheth the humble his waies.* And by *Mary*, in her song, *Luk. 1. 35. He hath filled the hungry with good things, and the rich he hath sent empty away.* The second meanes is, to heare the Word of God with an honest heart, ioyned with a constant purpose of not sinning. The third, to be as carefull to bring good affections, as a good vnderstanding. For affections are the feete that carry the heart and *Salomon* bids vs to take heed to our feete, *when we enter into the house of God, Eccles. 4. 17.* They are the very key of knowledge and memory; and therefore *Dauid* saies, *The secret of the Lord is reuealed to those that feare him, and his couenant is to giue them vnderstanding, Psal. 25. 14.* And that which he saith of Feare, may be said also of other good affections.

The second sort of Causes, are ordinary and vsuall defects of naturall gifts ; as of capacity, or conceipt, of memory, and vnderstanding. For all men haue not the like gifts of nature, and therefore all men cannot reape benefit by the Word preached. These wants may be discerned thus ; If the minde and memorie be weake or wanting, as well in common worldly matters, as in Diuine things that belong to Gods Kingdome. And to this kinde of men which are thus troubled for not profiting, there belongeth comfort ; Yet not simply, but vpon these conditions. First, if they know the principall grounds of Religion. Secondly, if they haue care to profit and increase in knowledge. Thirdly, if they liue according to the measure of their knowledge, in obedience to Gods will. These being obserued, such parties are to comfort themselues in this, that God in mercy will accept of their indeauour, forgiue their ignorance, and beare

bear with these infirmities. This is to be seene in the example of *Peter*, whose faith was highly commended by Christ, when hee said, *the gates of hell should not preuaile against it, Mat. 16. 16.* And yet at that very time, *Peter* was ignorant of many maine points of Religion, as of the Death, Resurrection, and Ascension of Christ. And in his person, the other disciples are commended also for their Faith, because they held Christ to bee the Messias and Sauour of the World, though they were ignorant of the maner of his Redemption, thinking he should haue bin an earthly King, *Mat. 1.* Againe, the want of knowledge in such as haue naturall defects, may bee supplied by good affection, if they be not wanting in an honest heart, and carefull indeauour of godly life. Thus the Church of the Iewes in the old Testament, did farre exceed the Church of the new, in good affection, though it came farre short of it in knowledge and apprehension.

CHAP. VIII.

Of the Sacraments in generall, the receiuing, and use of them.

IN the next place, follow the Questions of conscience touching the third part of Gods Outward worship, namely, the *Sacraments*; and these concerne either the administration, or the receiuing of them. The Administration, I will here let passe, and handle those Questions onely, that concerne the receiuing and vse thereof, both in generall and in particular.

Touching the receiuing of the Sacraments in generall, there is one onely Question:

Whether the Sacraments ministred by Heretickes, Idolatours, and unsufficient ministers, be Sacraments or no?

For answer hereunto, we are to know there be three sorts of men that may administer the Sacraments. Some are true and lawfull

lawfull ministers, lawfully called by God and men to that function, keeping the right forme of the Sacrament according to the institution. Some againe are more priuate persons, that haue no authority at all to administer, whom we may oppose to the former sort, as contrary to them in this action. Againe, there be others admitted to stand in the roome of lawfull ministers by the acceptation & consent of men, or by custome though corrupt: and these are in a meane betweene the two former sorts. Of the first there is no question. But the Sacrament administered by the second sort is a meere nullitie; because they haue no calling thereto, neither can they doe it of faith: forasmuch as they haue neither precept nor example out of the Word of God. Now for the third sort, though they bee not indeed lawfull Pastors; yet being in the place of such, by the consent, allowance, and custome of men, though corrupt; their action is of force, and the Sacrament which is administered by them, is indeed a true Sacrament, which I proue by these reasons:

First, the preaching of the Word, and administration of the Sacraments are all one in substance. For in the one the will of God is seene, in the other heard. Now the Word preached by Heretikes, is the true Word of God, and may haue his effect. The Scribes and Pharises, great Doctors of the Iewes, were not all of the Tribe of *Leui*, but descended from other Tribes. Againe, euen the principall of them liued by extortion and bribery, and were wicked men, yea Heretikes and Apostates, deposed and excommunicated persons. And yet because they occupied the places of good teachers, and sate in the chaire of *Moses*, that is, read the doctrine of *Moses Law*, Christ bids his disciples to heare them, Matth. 23. 3. Provided onely that they tooke heede of the leauen of their false doctrine, and wicked life. Now if the word taught by their ministry was powerfull, why may not the Sacraments ministred by the Heretikes standing in the roome of true ministers, be true Sacraments? In the daies of *Paul*, Philip 1. 15. Some preached Christ through enuy and strife, and some of good will: what was the Apostles iudgement in this case? Himselfe answereth, v. 18 What then? yet Christ is preached all manner of waies, whether it be under pretence or sincerely, and I therein ioy. yea and will ioy.

Secondly, this point is plaine by examples. The Leuiticall Priests vnder the Law, were Heretikes, and taught after a sort

the breach of the morall law. Yea they held iustification by workes, Rom. 10. 3. and yet circumcision by them administred, was in force; neither was the Passouer, celebrated by them, or the sacrifices which they offered, any other then the true Passouer and true sacrifices. *Iudas* was a very hypocrite, yea Christ calls him a Diuell, *Iohn* 6. 70. and yet he preached the Word at Christs commandment, and baptized with the rest of his Disciples, *Iohn* 4. 1, 2.

Thirdly, the Sacrament, if it be administred in the name & by the power of Christ, is the ordinance of God, being received by faith, yea a true Sacrament of Christ: and the force and efficacy thereof, doth not depend vpon the worthinesse of the Minister, but vpon Christ. The letters or Epistles sent from one man to another, are authentically, and serue fully to expresse the minde of the author, though the messenger or carrier be a wicked or a naughty man. And in like manner, the sinne of any man that stands in the roome of a lawfull Minister, doth not nullifie the Sacrament, and therefore not heresie, or vn sufficiencie. *S. Cyprian*, who liued 300. yeers after Christ, was of this opinion, that Sacraments administred by Heretikes, were no Sacraments. But the Churches of Africa in those times concluded the contrary against him, according to the doctrine that hath bene deliuered.

The vse. I. By this doctrine they are iustly to be blamed, who would haue their children rebaptized which were before baptized by Popish Priests; because the Sacrament, though administred by a Papist, if he stand in the roome of a true Pastour, and keepe the forme thereof, is a true Sacrament. II. Others by this doctrine come to be reprooued, that refuse to receiue the Sacraments at the hands of vnpreaching ministers. For though the minister be vn sufficient, and preach not, yet if he bee called by the Church, he hath the place of a lawfull Pastour, his administration is warrantable, and the Sacrament by him administred, a true Sacrament.

If it be said, that then the true Sacraments may be out of the true Church, as in the Church of Rome at this day; because Heretikes and such like Ministers are not of the Church: I answer, that there is in the Church of Rome, the hidden Church of God, and the Sacraments are there vsed, not for the Romish Church, but for the hidden Church which is in the midst of
Papa-

Papacy; like as the lanterne beareth light not for it selfe; but for he passengers: yet hence it followeth not, that we should communicate with Idolaters, Heretikes, and wicked persons.

And so much of the Administration of the Sacraments in generall. I come now to the particular Sacraments.

CHAP. IX.

Of Baptisme.

THe first Sacrament in order, is Baptisme. And the Questions touching it, I reduce to five heads.

I. Question.

Whether Baptisme be necessary to salvation, or no?

For answer to this Question, we must rightly distinguish of necessitie. A thing is said to be necessary two manner of waies; either absolutely and simply, or in part. Absolutely necessarie is that, which is in all respects necessary, and the contrary whereof is vtterly vnecessary. Necessary in part is that, which in some respects, or vpon certaine causes and considerations, is necessary. This distinction premised, I answer.

Sect. 2.

First, that Baptisme is necessary the second way, in part and respectiue, that is, in diuers and sundry regards.

I. As the lawfull vse thereof is a note whereby the true Church of God is discerned, and distinguished from the false Church. Not that the Church of God cannot bee a Church without this Sacrament. For it may want Baptisme for a time, & yet remaine a true Church; as well as the Church of the Iewes in ancient times, wanted circumcision, for the space of forty yeeres, *Iosb. 5. 6.* and yet ceased not to be a true Church, and loued of God.

How Baptisme is necessary, and why.

II. As is serueth for necessary vses and purposes to men of yeeres, that are to be baptized: as first, to testifie vnto the Church and themselves, that they are receiued into the body of Christ, which is the company and society of the faithfull. Secondly, to testifie their obedience to Gods Commandement, and their subiection to his ordinance appointed by him for their good. Thirdly, to be a necessary prop to vphold their weaknesse, a seale to confirme their faith in the couenant of grace, and an instrument to conuey Christ vnto them with all his benefits.

III. It is necessary to Infants, as it serueth to enter, and admit them into the visible Church, and withall to signifie their interest in the couenant of grace, and consequently their right and title to Life euerlasting.

Sec. 2.

Secondly, I answer that Baptisme is not absolutely or simply necessary, so as the party that dies without it, remains in the state of damnation, and cannot be saued. My reasons are these:

I. Baptisme is appointed by God, to be no more, but a seale annexed vnto, and depending vpon the couenant; therefore we haue put a difference betweene it and the couenant.

The Couenant of grace, and our being in Christ, is absolutely necessary: for no man, woman, or childe, can be saued, vnlesse they haue God for their God. But the signe thereof is not. For looke as to the essence of a bargaine, the consent and agreement of the parties alone, is of meere necessity required; and this being yeelded, the bargaine is a bargaine, though it be neither sealed, subscribed, nor confirmed by wimesses; so likewise a man may be saued, if he be within the couenant of grace, though hee haue not receiued the seale and signe thereof, the Sacrament of Baptisme.

II. The bare want or priuation of Baptisme (when it cannot be had) is pardonable, and doth not condemne the party vn baptized. The theefe vpon the crosse was saued, though he was neuer baptized, Luke 23. And sundry Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth, though they wanted the outward and visible Baptisme; yet by Gods mercy they were not destitute of the inward;

inward, and consequently were not condemned, but saued. And so many children vnder the law died before the eighth day, vncircumcised. Yea when any among them were weake, and could not indure to haue the fore-skinne of their flesh cut, in probability their circumcision was deferred; and some of them died in the meane time, which neuertheless being borne of beleeuing parents, were vndoubtedly saued, according to the promise of God made to *Abraham*, *I will be thy God, and the God of thy seed.* For as Christ saith of the Sabbath, so may we say of Circumcision; It was made for man, and not man for it. And it were a iudgement both rash and vncharitable, to thinke that all the males of the children of Israel that died before circumcision, were damned.

Yet on the other side, the wilfull contempt, and carelesse neglect of this ordinance, when it may conueniently be administered and receiued, is deadly and damnable. And to them that are guilty of this sinne, is the threat of God iustly denounced, *Gen. 17. 14. Euen that person shall be cut off from his people.*

III. The grace and mercy of God is free, and not tied or bound to the outward elements, *Iohn. 3. 8. The wind bloweth where it listeth*, that is, God giues grace, and vouchsafeth fauour, to whom, where, and when it pleaseth him. And hence it is, that they, whom he would not haue perish, but come to eternall life, shall be saued, though they be not partakers of this Sacrament.

IV. Infants borne of beleeuing parents, are holy before Baptisme, and Baptisme is but a seale of that holinesse, *1 Cor. 7. 14. The children of beleeuing parents are holy, Rom. 11. 16. If the first fruits be holy, so is the whole lump: and if the roote be holy, so are the branches.* Yea to them belongs the kingdome of Heauen as well as to others. Christ saith, *Suffer little children, &c. for to them belongeth the Kingdome of Heauen, Mark. 10. 14.*

It is alleadged, that those which are sanctified haue faith, which Infants haue not. *Ans.* God saith, *I will be thy God, and the God of thy seed.* By vertue of this promise, the parent layes hold on the couenant, for himselfe, and for his childe; and the childe beleeueth, because the father beleeueth.

It is objected againe, that Infants are borne in originall sinne, and therefore cannot be borne holy and sanctified. *Ans.* Every

beleeuing parent sustaines a double person. First, as he is a man, descending from *Adam*, by corrupted seed; and thus, being himselfe corrupted and vncleane, his children also are corrupt and impure. Secondly, as he is a holy and beleeuing man, ingrafted by faith into Christ the second *Adam*. And thus by his faith, comes his childe to be in the couenant, and partaker of the benefits and priuiledges thereof: and by the same faith he being a beleener, the guilt of originall corruption, which is in the Infant new borne, is not imputed vnto him to condemnation. And for these causes, the Sacrament of Baptisme, is not absolutely and precisely necessary to saluation; but so, and in that sort, as hath beene declared.

Against this Doctrine it is objected, that Christ saith to *Nicodemus*, *Except a man be borne of water and the holy Ghost, he cannot enter into the Kingdome of God, Iohn 3. 5.*

To this obiection, sundry answers are giuen. First, if the place be vnderstood of Baptisme, then the words may carry on: of these two senses. First, that our Sauour directs this speech principally against *Nicodemus*, who was a timorous professor, and remained ignorant, and had long neglected his Baptisme. Secondly, that the kingdome of heauen is here put, not for eueralting happines, but to signifie the visible estate of the Church of the new Testament; and then the meaning is, No man can be admitted into the Church, and made a visible member thereof, but by the water of Baptisme; neither can any man be made a liuely member of Christ Iesus, but by the Spirit, that is, by regeneration, which alone makes the party that is entred into the Church by Baptisme, to be a liuing member of the body of Christ. Secondly, others answer that this place is to bee vnderstood not of Baptisme, but simply of regeneration, and that Christ alludes to the sayings of the Prophets, which speake of *cleane water*, and expounds the same in this sort; Thou *Nicodemus* art by profession a Pharise, and vset many outward washings; but know this withall, that vnlesse thou be washed inwardly by *cleane water*, that is, be regenerated and renewed by the holy Ghost, thou canst not enter into Gods kingdome. Lastly, it is answered, that the necessity of saluation lyes not in both, but only in the new birth, by the Holy Ghost; as if Christ should say, Except ye be regenerate and borne a new of the Spirit, which, as cleane water, purgeth

geth and cleanse you from your sinnes, ye cannot be saved.

The Vse. By this doctrine touching the necessity of Baptisme, are iustly challenged two sorts of men.

The first is the Popish sort, who build the absolute necessity of Baptisme vpon false and vnsstable grounds. For they teach in their writings, that all men are borne in sinne and corruption; and vnlesse they bee cleansed from it, they can neuer be saved. Now Baptisme (they say) is appointed by God as the onely remedy and solemne meanes whereby they may be purged from sinne, and come to saluation. And this they shew by a comparison of Baptisme with the brazen Serpent: which as it was the the onely remedy for the cure of those which were stinged by Serpents; so is the Sacrament the onely meanes, set apart by God, to keep them that are partakers thereof, from the sting of death and eternall destruction.

But the answer is plaine out of the former doctrine; That though all men be conceived and borne in sin, and cannot enter into the Kingdom of Heauen, except they be cleansed; yet Baptisme is not of absolute necessity for this purpose. For it is not appointed by God, as the onely remedy of this euill, but onely to be a signe and signification of the purging and cleansing of sin, by the blood of Christ. Now those that are within the couenant, may haue their sinnes remitted by the mercy of God, and that according to the forme of the couenant, though they receiue not the signe thereof; so bee it they doe not wilfully contemne or neglect the same when it may be had. Againe, the Serpent lifted vp by *Moses*, in it selfe and by it owne vertue was a bare signe, and was no remedy to cure the diseased Israelites, but they were cured by their faith in the Word of Gods promise annexed vnto the signe: according to which *Dauid* saith, *He sent his Word, and healed them, Psal. 107. 20.* And to the same effect *Augustine* saith, *That the cure and health of the Israelites came not from the Serpent, but from Gods commandement obeyed, and his promise beleeued.* And so is Baptisme a remedy and no otherwise.

The second is, the common ignorant sort of people, who thinke, that an Infant dying without Baptisme, dies without Christendome; and that it cannot possibly be a Christian, vnlesse it be baptized. This their opinion is very erroneous. For by it they make baptisme, the seale of their couenant, to bee as necessary,

I ib. de mirab.
Scrip. cap. 33.
Non in serpen-
te sed in Domi-
ni imperio &
promissi, &c.

as the covenant it selfe. Whereas on the contrary, Baptisme is not simply and absolutely necessary, so as the party dying without it cannot be saned; but onely in part, as it serues to distinguish the true Church from the false, to be a necessary signe of our admission and entrance into the Church, yea to confirme our faith in the promise of God. Neither is baptisme of force to make a Christian, but onely to signifie and declare a man to be a Christian, by being within the covenant of grace.

II. Question.

Whether witnesses, which we commonly call God-fathers and God-mothers, be necessary?

To this there are given two answers.

First, that the vse of Godfathers and Godmothers, is not simply necessary to the Sacrament of Baptisme. For first it seemes that of ancient times, the parents of Children which were Heathen, and newly conuerted to Christian Religion, were either ignorant and could not, or carelesse and would not bring vp their children agreeable to the Word of God, and the Religion which they newly professed. And hence it was thought meete, that some persons of good knowledge and life, should be called to witnesse the Baptisme, and promise their care for the childrens education. But now Parents among vs being better taught and qualified, the other is not of such necessity. Secondly, Christ hath instituted and ordained in his Word, all things fitte, conuenient, and necessary vnto lawfull Baptisme: amongst all which, he hath not any where expressely prescribed the vse of Sureties. Thirdly, the whole congregation assembled together at the administration of this Sacrament, doe present the child to the Lord, and are witnesses that the childe is admitted into the Church; and is externally in the Couenant. And therefore, I take it to be a fault, when the Congregation doth depart before the childe be baptized. Fourthly, that which is required of them to promise and performe,

performe, may, yea must and ought to be performed of the parents of the Baptized; who are by the Word of God to bring vp their children in the feare of God.

The second answer is, that though such persons are not necessary to the essence of Baptisme, yet they are not simply to be reiect: d; this alway presupposed, that they were fit men and well qualified. Their fittest stands in foure things.

First, that they be of yeeres of discretion, sufficient to vnder-take such a charge. And therefore it is a fault, when children are called to be Godfathers, and Godmothers, which neither are come to yeeres of discretion, nor able to consider what they doe or ought to doe.

Secondly, that they haue at least some knowledge and vnderstanding, not onely in generall, of the principles and grounds of religion, but also of the nature and end of the Sacrament, and of the substance of the promise wherewith they binde themselves, in the behalfe of their God-children. It was in ancient times required of such persons, as were to be witnesses, that they should know and vnderstand the Creed and the Lords Praier. Therefore those are iustly to be blamed, that call such persons to be witnesses to their children, which though they haue yeres sufficient, yet they haue little or no knowledge of the grounds of the Catechisme, or of the bond whereby they oblige themselves for the good and godly education of the infants in time to come.

Thirdly, that they be knowne to be of an honest and reformed life, not iustly chargeable of impiety, inciuility, or dishonesty, that by their example the children may in time to come be drawne to holiness of life and conuersation. For how can he that is of a dissolute and wicked life, be able to bring others committed to his charge, to the embracing of true religion?

Fourthly, that they bee carefull to performe their promise made in the face of the Church, for the good education and instruction of the child in the feare of God, specially when the parents be negligent and carelesse in that behalfe.

Now the reasons why these sureties are not to be simply reiect:ed, if they be qualified as hath been said, are these: I. Because this custome, though it be not directly grounded vpon Scripture, yet it is not repugnant thereunto. For being rightly vsed and kept, it tendeth to the furtherance of religion and Godlinesse in
parti-

particular families, and consequently to the edification of the Church. II. It is no new thing, but an ancient commendable practice, continued in the Church of God about the space of 1200. yeeres. III. Because these parties doe supply the defect of naturall parents when they be wanting, either by death or by negligence while they liue; if they be answerable to their promise made in the behalfe of the children, touching the things that belong to their saluation.

Yet further, touching these persons, three Questions are moued.

I. *Q.* What duty are they to doe in behalfe of the party baptized?

Ans. Papists teach, that the principall and proper act of the surety is, the taking of the infant baptized from the hands of the Priest, into his owne armes and custody. But this, though it be an action neither good nor euill; yet considering it may as well be done by other, as by him, and the doing of it by another, is no whit preiudiciall to the end, for which such persons were first appointed in the Church (namely, the good education of infants baptized) it cannot be the principall duty of the surety.

But the things required of them, are especially these:

1. To be speciall witnesses of the admission and entrance of the party baptized, into the Church of God.

2. To binde themselues by solemne promise, in the name of the child, before the whole Church assembled, that they will be carefull, so soone as he comes to the yeeres of discretion, that he be brought vp in the feare and seruice of God, and be instructed in the principles of faith and repentance, and acquainted with the promise made by them in this behalfe, that he may frame his life thereafter.

3. To haue speciall care of the performance of their promise; that by all good meanes which God hath appointed, both publique, as hearing the Word, and receiuing the Sacraments; and priuate, as exhortations and admonitions, in time to come hee shall be moued and incited to forsake the Deuill, &c. and to pay his vowes made at his baptism.

II. *Q.* Whether children baptized come to be of spirituall kindred with the whole Church, by reason of their Godfathers and Godmothers?

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The Papists answer yea, and they explaine their answer in this manner. Looke as by carnall propagation, a man hath a naturall being : so by the Sacrament of Baptisme, he hath a naturall being in the state of grace, according to which he is borne againe. Now, as by carnall propagation, ariseth a bond of kindred betweene one man and another : so by the receiuing of baptisme, there ariseth a bond of kindred betweene the members of the Church ; by meanes whereof, the sureties become as Fathers and Mothers to the parties baptized.

We on the other side answer negatiuely, that persons baptized, doe not by their Baptisme become spirituallly a-kinne to the Church. Now that this is the truth, and the contrary doctrine of the Papist erroneous, will appeare by these reasons :

I. The Sacrament it selfe doth not giue a spirituall being to any man that is partaker thereof: neither is it of force to make a man a Christian, or a member of the inuisible Church of God. But that which doth this, is the Couenant of grace, wherein is promised remission of sins, and life eternall, in and by Christ. And the Sacrament is onely a seale of that couenant, and no more.

Now if Baptisme cannot make a Christian, much lesse can it giue vnto him a spirituall being in the body of Christ, and consequently any such spirituall alliance, whereby one member may be allied vnto another.

II. There is not the same reason of Baptisme, that is of carnall propagation or birth. For Baptisme is not regeneration. And therefore though naturall kindred comes by carnall seede and birth, yea spirituall kindred cannot come to any by Baptisme.

III. The Scripture mentions onely two sorts of kindred, and no more; the one which ariseth properly, from society and communion of blood, which we call *Consanguinity* : the other, which comes by carnall coniunction of man and woman, in the estate of marriage, commonly termed *Affinity*. And besides these, the Scripture acknowledgeth none.

If it be said, that God is the Father of all beleeuers, and that they are his sonnes and daughters, and Christ their elder brother : and therefore there must needes bee a spirituall alliance betweene them all ; I answer, it is true : but that this kindred hath his originall from baptisme, & beginneth with the relation,
that

that is between the Sureties and their God-children in that Sacrament, it is a Popish inuention, deuised by the wit of man, without ground or warrant in the Word of God.

III. *Quest.* But be it, that the Papists opinion were true, then a further Question may be mooued :

Whether spirituall kindred contracted by Baptisme, can bee a iust impediment of marriage betweene the witnesses themselves or their children ?

I ib. sent. 4. dist.
41 quest 2. im-
pedit contra-
hendum matri-
monium, & diri-
mit contractum.
Bell de matr. li.
1. cap. 30.

The Papists in their writings answer, that spirituall alliance being far more excellent then carnall, is of much more force, both to hinder a man from marriage, before he marry, and to breake off marriage, when it is consummate.

But this doctrine (as the former) is not warrantable. For first, they themselves affirme, that this impediment doth not depend vpon the Law of nature, but vpon the iudgement of the Church. But the estate of marriage stands by Gods ordinance, who hath giuen liberty of entrance into it, to all men, that are out of the degrees forbidden in his law, without exception: and therefore the lawes and constitutions of men cannot preiudice, or take away any mans liberty in that behalfe.

Secondly, all beleeuers are brethren and sisters in Christ, and therefore are spiritually allied each to other. Now if this spirituall alliance bee polluted by marriage, or maketh marriage vnder-taken, a meere nullity; then no bele cuer shall marry in the Lord: for Christians by this meanes must neuer match with Christians, but with Pagans and Infidels.

Thirdly, this impediment is a superstitious inuention of Popish Canonists, onely to increase the Treasury of their Church, by their multitude of dispensations. And it seemes that they are neither ashamed of it, or weary to beare the imputation thereof. For some of their owne Canons are against it, which doe allow Godfathers children to marry, and a man to marry his Godfathers wife. And the Councell of Trent hath drawne this affinity into a narrower compasse, which before was so far enlarged, allowing the Witnesses themselves to be man and wife, not vrging all the three kinds of kindred, but onely some degrees of compaternity.

Decr. Greg. 1. 4.
tit. 11 c. 1. Con-
cill. Trid. sess.
24. decret. dere-
formatione
Matrimonii. ca.
2. Sc.

III. Question, touching Baptisme.

Whether children of excommunicate persons, which are cast out, and holden as members of the Church, haue right to Baptisme?

For better resolving of this Question, the ground of the answer is first to be laid downe, and then the answer directly to be made.

There are two texts of Scripture commonly alleadged, concerning the force and vse of Excommunication. The first is, Mat. 18. the second is, 1 Cor. 5. The scope of them both is, to shew, that the man which is excommunicated, is barred from the Kingdome of heauen. For he is not to be holden a true member of the Church, but as a heathen and a Publican: and therefore is put out of Gods kingdome, and deliuered vp to Satan. Of this waight is Excommunication.

Now in Excommunication, there are three iudgements to be considered. The first, of God: the second, of the Church: the third againe, of God.

The first is, when God doth hold any obstinate sinner, guilty of his offence, and consequently guilty of condemnation, vnlesse hee repent. This is the first sentence. The second, is the iudgement of Gods Church vpon the offender, after that God hath holden him guilty. For the iudgement of the Church followeth the iudgement of God, and doth indeed nothing, but pronounce the party guilty, and subiect to condemnation. And the difference betweene them both, is onely this; That God holds the offender guilty, and the Church declareth him so to be. Now the second iudgement is not to bee giuen absolutely, but with condition of repentance; and so farre forth as man can iudge by the fault committed, as also by the Word, which giues direction, how to discerne of the impenitency of the sinner. The third and last Iudgement is Gods, whereby he ratifies and confirms that in heauen, which the Church hath

hath done on earth : and this in order followes the second.

This ground being laid downe, I come now to the Answer.

First therefore, the parties excommunicate, are in some respects no members of Christs body, and in some respects they are.

They are not, in two regards. First, in that they are cut off from the company of beleeuers, by lawfull excommunication, and so haue no participation with them, either in prayer, hearing the Word, receiuing the Sacraments. The reason is : for that the action of the Church stands in force ; God ratifying that in heauen, which the Church doth vpon earth. Secondly, because by their sinne, they haue (as much as in them lieth) depriued themselues of the effectuall power of Gods Spirit, which might rule and gouerne them.

But in other respects they are members : as will appeare, if we consider the diuers sorts of members.

Some are members *not actually*, and in present, but *in the eternall counsell* of God, and are to be in time when they shall be called. Thus was *Paul* before his conuersion, and therefore he saies of himselfe, that *God hath separated him from his mothers wombe, and called him by his grace*, Gal. 1. 15. Also of himselfe and other beleeuers he saies, *when we were enemies, we were reconciled to God, by the death of his Sonne*, Rom. 5. 10. Some againe are members, *onely in shew and appearance* ; of which sort are hypocrites, which seeme by their outward profession, to bee that they are not indeede : wherein they resemble the wooden legge, that is cunningly fastened to the body, but indeed is no leg, nor part of the body, whereto it is adioyned. A third sort are liuely members, which are vnited vnto Christ by faith, and haue fellowship with God in him, being iustified, sanctified, gouerned and preserued by his spirit ; and withall do feelee, and shew forth the power of the same Spirit dwelling in them. Of these *Paul* speaketh, Rom. 8. 14. *As many as are led by the Spirit of God, they are the sonnes of God*. The fourth sort are *decaied members*, which though they belong to Gods election, and are plants truely ingrafted into the vine Christ Iesus, yet for the present, haue not a liuely sence of the power, and vertue of the Spirit of Christ in them. These may fitly be resembled to the legge of a man, or some other part, that hath the dead palsey, which though it remaine for some time, without feeling, and vncapable of nourishment,

rishment, yet beeing ioyned to the body, it may by vertue of some strong medicine, be recouered, and made whole as the other.

Of this sort, are excommunicate persons. For in regard of their ingrafting, they are true members, and cannot bee quite cut off from the body of Christ, *Ioh. 10. 28.* though otherwise, they are not holden so to be, in a three-fold respect.

One, in regard of men, because they are excluded, from their holy communion with the faithfull, by the Churches censure. The second, in regard of God, because that which the Church rightly bindeth by oath, is bound in heauen. The third, in regard of themselves, because for a time, they want the power, and efficacie of the Spirit, vntill they be thoroughly touched with repentance, and begin (as it were) to liue againe.

Now, though in these respects they be not esteemed members of the Church, yet the truth is, they are not wholly cut off from the society of the faithfull. For the seede of faith remaineth in them: and that knits the bond of coniunction with Christ, though the sense thereof be lost, vntill they repent.

In this case the partie excommunicate is, as a free man in bonds, who vntill he get out of prison, hath no *use* of his freedom, and yet continues a free man still, though hee remaine in prison. So also the children of God may still be the children of God, though excluded from the congregation of the Church, for some offences.

From this that hath beene said, ariseth the Answer to the Question propounded; namely, that the children of such persons, as are excommunicated, are (notwithstanding their excommunication) to bee baptized, because they are indeed, and in the iudgement of charity, true members of the body of Christ, though in some other regards, they are not in present holden so to be.

Yet further, besides the former grounds, consider these reasons.

First, children of parents, that are professed members of the Church (though cut off for a time, vpon some offence committed) haue right to baptisme, because it is not in the power of man, to cut them off from Christ, though they be excommunicated. Secondly, the personall sinne of the parent, may not keep the blessing from the childe: and therefore not deprive him,

him, of participation of the ordinance of God. Thirdly, wee must alway put a difference betweene them, which doe not make separation from the Church, and yet are grievous offenders; and open Apostataes, that ioyne themselues with the enemies of the Church, to the ruine and ouerthrow of the truth of the Gospell. Fourthly, we must put a difference betweene those, that haue giuen vp their names to Christ, though fallen grievously; and Turkes and Infidels, that are forth of the Couenant, and neuer belonged to the Church. Lastly, if the mercy of God enlarge it selfe to thousands, yea to infinite generations, whether such Infants belong to the Couenant? and consequently keepe them from the Sacrament of Baptisme.

Out of this Question ariseth a second;

Whether children borne in fornication, haue right to Baptisme?

Ans. They are not to be kept from it. For the wickednes of the parent, ought not to prejudice the childe, in things that belong to his saluation.

Yet in this case, some Cautions are carefully to be obserued; as first, that the parent hold the true faith and religion: secondly, that he be by the Minister exhorted to a true humiliation of himselfe, and to earnest repentance for his sinne committed, and that before the child be baptized. Thirdly, that there be some appointed to answer for the Infanr, besides the parents; and to make solemne promise openly to the Church, that it shall bee carefully brought vp, and instructed in the faith. And the same is to be obserued and practised, before the baptizing of the children of parents excommunicate.

IV. Question.

How men are to make a right use of their baptisme, when they bee come to yeeres?

The not obseruing hereof, is the cause of many sinnes and corruptions in the liues of men. It is commonly holden a
great

great fault in ciuill matters, for a man not to keepe his covenants. Much more is it a hainous sinne before God, not to keepe the promises, and pay the vowes made vnto him.

For answer therefore to the Question, we must first take this for a ground: That baptisme both for signification, force, vse, and fruite, continues not for a moment of time, but for the whole course of a mans life: It doth not respect onely the time, past or present, but that which is to come, yea, that whole time that a man hath to spend, from the very act of his baptisme to his death. Again, baptisme is the true Sacrament of Repentance, for remission of sinnes: which being once receiued, remaineth a perpetuall testimony and pledge of the euerlasting covenant of God, and of the continuall washing away of sinne in the blood of Christ.

Marke 1. 4.
Luke 3. 3.

This Ground premised, I come to the vse of baptisme: which is two-fold.

The first is, that it serues to be a token, and pledge of Gods fauour towards vse, and that principally three waies.

First, in that it sealeth and confirmeth to vs the free pardon and forgiveness of our sinnes. Thus *Cornelius* was baptized of *Peter*, after hee had heard the Gospell preached, and receiued the Holy Ghost: that it might be vnto him a pledge of the remission of his sinnes, *Acts* 10. 48. And in like manner doth *Peter* exhort the conuerted Iewes, to repent them of their sinnes, and to receiue the Sacrament of Baptisme, as a scale and pledge of Gods mercy, in the forgiveness thereof by Christ, *Act* 2. 38.

In regard of this vse, baptisme is of great force to releue the heart in distresse. For when any childe of God fees himselfe loaden with the burden of his sinnes, the consideration and remembrance hercof, that God hath pardoned them all, and giuen him a speciall and certaine pledge of his pardon in baptisme, will serue to stay and support his soule. Yea though his sinnes were of force, to make a separation betweene God and him; yet remembring, that his name is written in the Covenant of God, and that he hath by Gods mercy receiued the scale of the Couchant, he shall not neede to be much dismayed. When Satan tempteth him to doubt of his owne estate, in regard of his corruptions, euen then let him haue recourse to his baptisme, and thinke of the earnest and pledge of Gods fa-

uour, which he hath receiued. Let him draw out his euidences, signed with the seale of Gods conenant, made vnto him in Iesus Christ; and that shall be sufficient to stop the mouth of Satan; and to repell his temptations.

Secondly, Baptisme is as a pledge of the vertue of Christs death. *Doe you not know, saies Paul, that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death? Rom. 6. 3.* For they that beleue, are by baptisme conformed to Christ their head, because they are by it buried together with him into his death, *vers. 4.*

This point is of excellent vse in our liues. For teacheth a man, when his owne corruption moueth him to sinne, and he is now euen in the Combate (the Spirit lusting against the flesh, and the flesh against the Spirit) euen then to call to memory his baptisme, wherein it pleased God, to seale vnto him the mortification of his sinne, by the power of Christs death: and consequently to pray earnestly vnto him, for the continuance of the same power in his heart, for the continuall crucifying of the old man; and the vtter destroying of the body of sinne, *Rom. 6. 6.*

Thirdly, baptisme is a pledge vnto vs, of the Life of Christ, and of our Fellowship with him therein. For looke, as he being dead in the graue, raised himselfe to life, by his owne power; euen so, and more then so, being now in heauen glorified, doth he by the power of his Deity, raise vp vs his members from death to life, *Rom. 6. 4.* A certaine pledge whereof, he hath giuen vs in this Sacrament. Which also affordeth singular comfort and ioy vnto a man, euen in his greatest extremity. True it is, that man by nature is dead in sinne, yet God of his mercy, sealeth vnto him in baptisme, his rising from the death of sinne, to newnesse of life. True it is againe, that all men must die. Yet this is our comfort, that in baptisme God hath sealed to vs, euen our rising from the graue to life euerlasting; and all by the vertue and power of Christs resurrection. This is a comfort of all comforts, able to vphold the soule of man, euen in the houre of death.

The second Vse of Baptisme is, that it serues to be a notable meanes of our death vnto sinne, and that three waies.

First, by putting vs in minde of mortifying the flesh, and crucifying our owne corruption. For if we be baptized into the death

death of Christ, as *Paul* saith, Rom. 6. 3. then ought we not to continue in sinne, but to labour by all meanes, as by prayer, by fasting, by the Word preached, and by auoiding all occasions of offence, to kill and destroy the corruption of our nature, and the wickednesse of our hearts, Gal. 5. 24.

Secoudly, it causeth vs to dedicate our selues wholly vnto God and Christ; remembring, that we once offered our selues to be baptized (in the presence of the whole congregation) in token that we should euer afterward consecrate our soules and bodies vnto the Lord, and wholly renounce and forsake the flesh, the world, and the Diuell.

Thirdly, it causeth vs to labour, to keepe and maintaine peace and vnity with all men; but especially with Gods people. For Baptisme is a solemne testimony of the bond of mutual loue and fellowship, both of Christ with his members, and of the members one with another. To this end *Paul* saith, *that we are all by one spirit, baptized into one body*, 1 Cor. 12. 13. yea, and Baptisme is one of those things, whereby the *vnity of the Spirit* is preserved in the bond of peace, Eph. 4. 5.

V. Question.

Whether a man falling into sinne, after hee is baptized, may haue any benefit of his Baptisme?

Ans. He may, if he repent. And the reasons are these:

First, his Indentures and Euidences remaine whole, in respect of God, and his name is not put out of the couenant. Which is otherwise in the Euidences of men. For if they be once cancelled, a man cannot haue his name put into them againe.

Secondly, Baptisme is indeed (as hath beene said) the Sacrament of Repentance; (as it wer:) a *planke or boord* to swimme vpon, when a man is in danger of the shipwracke of his soule. Therefore if a man repent, and be heartily sorry for his sinnes committed, he may haue recourse to his baptisme, wherein was seald vnto him the pardon of al his sins past, present & to come; he standing to the order of his baptisme, beleeuing & repenting.

Euseb. Eccles.
Hist. 1. 3. c. 23.

Thirdly, to them that fall euen after baptisme, there is hope of repentance, and consequently of the fauour of God, if they be touched in heart with true remorse and sorrow for their offences. For hence it was, that *Paul* calls the Galatians (fallen after they had bene baptized) to the remembrance of the fauour of God, promised vnto them in the couenant, and sealed in their Baptisme, *Gal. 3. 3* 19, 26. In the same manner, doth *Iohn* call the Churches of Asia, that had left their first loue, to repentance and conuersion, *Apoc. 2. 5, 16*. And the said *Iohn*, in the Ecclesiasticall history is said, to haue reclaimed a young man, who had most grieuouly fallen after his Baptisme.

CHAP. X.

Of the Lords Supper.

THUS much concerning the Sacrament of Baptisme. Now we come to the Sacrament of the Lords Supper; concerning the vse whereof, there are two principall Questions moued.

I. Question.

How farre forth men haue libertie to vse or not vse the Lords Supper?

For the answering hereof, I propound three Rules.

The first, Euery man of yeeres, liuing in the Church, and being baptized, is bound in conscience by Gods commandement, to vse the Lords Supper. In the institution of the Supper, the Lord gaue a Sacramentall Word, whereof there be two parts, a Commandement, and a Promise. The Commandement is expressed in these tearmes: *Take, eate, drinke, doe ye this*. And it binds all men in the Church that are baptized, to the vse of the Lords Supper.

The second Rule. Euery man of yeeres baptized, is to receiue it often, *1 Cor. 11. 26. As oft as ye shall drinke it in remembrance of me*. The reason is, because we haue neede continually to feede on Christ. And herein the Lords Supper differeth from Baptisme, because by Baptisme, a man is once onely graffed into Christ, but being in Christ, he hath neede often and continually to

to be fedde in him, to life eternall. And this often nourishment of the beleueer, is sealed vnto him, by the often vse of this Sacrament.

The third Rule. Euery man is to receiue, and vse the Lords Supper, according to the laudable custome of that Church, whereof he is a member, vnlesse there be a iust impediment. A iust impediment is that, which barres a man from the vse of the Supper, as Suspension, Contagious and incurable sicknes, Absence vpon a iust and weighty cause, as when a man is in his journey, end such like.

The reason of the Rule is; first, if any man refuse to receiue it, when he may conueniently, hauing no iust impediment, so doing, he neglects and contemnes the ordinance of God. Secondly, for a man to abstaine, when he is called to receiue it, though happely he may be excused, in regard of some reason inwardly knowne to himselfe; yet his abstinence is a bad example, and may giue offence to others. Thirdly, the man that may receiue, and yet will not, doth in effect suspend and with-hold himselfe from the benefit of this holy Sacrament.

Now these three Rules, as they serue directly to answer the Question in hand, so they do plainly discouer some errors and faults, in the practice of sundry persons in these daies. Some there be, that think it sufficient to receiue the Communion once by the yeere, namely, at Easter time. Whereas in the contrary, it is to be vsed as oft as may be; considering that it is nothing but the shewing forth the Lords death till hee come: which is not once or twice in the yeere, but often, yea continually to be remembered. Others there are, that take liberty to themselves, to come to this Table, and abstaine at their pleasure; as if it were a thing arbitrary to themselves; which notwithstanding the Lord hath enioyned by expresse commandement, as hath bene said.

But some alleadge for this their practice, that they are at variance with such and such persons, that haue done them wrong, and whom they cannot forgiue; and in this respect, they were better abstaine, then come vnprovidd. To whom it may be said; that their vnfitnesse in this and other respects, ought to bee a strong motiue to induce them, at least to vse all holy indeauour, to prepare themselves every day, rather then a meanes to keepe them backe. For if a man should abstaine vpon euery occasion of variance, discontentment, and infirmity, he should neuer receiue, and

so consequently haue no benefit by this ordinance of God. Daily preparation therefore is the more necessary, that when they bee called, and haue opportunity, they may come as welcome guests vnto that heavenly banquet.

II. Question.

How may a man rightly vse the Lords Supper, to his comfort and saluation?

Ans. Three things are required thereunto; a right Preparation, a right Receiving, and a right Vse of it afterward.

Sec. I.

That Preparation is needfull, the commandment of the Apostle plainly shews, which is directed to all Communicants without exception, *1 Cor. 11. 28. Let a man, that is, let every man examine himselfe.*

Now, that a man may be rightly prepared, he must bring with him foure seuerall things.

First, Knowledge of the foundation of Religion, specially of the vse of both the Sacraments. That this is necessary to Preparation, it appeareth by that, which *Paul* requireth in a good Communicant, *1 Cor. 11. 26. to wit, the shewing forth of Christs death:* which is done by confession and thanksgiving; and these two cannot be performed without knowledge.

The second thing required, is Faith. For all Sacraments are scales of the righteousness of faith, *Ro. 4. 11.* Now Faith is hereby discerned; when the heart of the beleuer contents it selfe onely with Christ, in the matter of saluation; and doth beleue, not onely that there is a remission of sins in generall, but that his sins are forgiven to him in particular.

The third, is Repentance, standing in a hearty sorrow for sinnes committed, in a hatred and detestation of the same, and in a resolved purpose of amendment, and obedience for time to come.

Here we must remember, that renewed Repentance for sinnes committed, is principally required before the Sacrament. For the Apostle

Apostle chargeth the beleeuing Corinthians, with vnworthy receiving, because they came in their finnes, without renouation of their repentance.

The fourth, is Charity towards man. For this Sacrament is a Communion, whereby all the receiuers, jointly vnitd together in loue, doe participate of one and the same Christ. And therefore, as no man in the old law might offer his Sacrifice, without a fore-hand agreement with his brother; so no Communicant may partake with others at this Table, without reconciliation, loue, and charity.

Now further touching Preparation; there are three Cases of Conscience to be resolu'd.

I. *Case.* What shall a man doe, if after preparation, hee finds himselfe vnworthy?

Ans. There are two kinds of vnworthinesse; of an euill Conscience, and of infirmity. Vnworthinesse of an euill Conscience is, when a man liues in any sinne, against his conscience. This wee must especially take heed of. For it is proper to the Reprobate; and he that comes to the table of the Lord vnworthily, in this sense, questionlesse he shall eate his owne iudgement, if not condemnation. The vnworthines of infirmity is, when a man truly repents and beleeueth, and makes conscience of euery good duty, but yet sees and feeles wants in them all, and in regard thereof, himselfe vnfit to the Supper. Such vnworthines cannot iustly hinder a man, from coming to this Sacrament, neither is it a sufficient cause to make him to abstaine. The reason is, because the Lord requires not therein, *perfection* of Faith, and repentance; but the *truth and sincerity* of them both, though they be imperfect.

If it be demanded, how the truth of Faith and repentance may be knowne? I answer, By these notes. I. If our Faith be directed vpon the right obiekt, Christ alone. II. If there be a hungry and thirsting after his body and blood. III. If we haue a constant and serious purpose not to sinne. IV. If there follow a change in the life. Thus we read, that many of the Iewes in the daies of *Hezekias*, came to Ierusalem, and did eate the Pascheouer, which had not cleansed themselves, according to that which was written in the Law. And yet, for those among them, that had prepared their whole hearts to seeke the Lord, the text saies, that *God heard the prayers of Hezekias, and healed the people; though they*

were not cleansed, according to the Purification of the Sanctuary, 2. Chro. 30. 18, 19, 20.

I I. *Case.* Whether it be requisite to preparation, that a man should come fasting to this Supper?

Ans. It is not necessary. For in the Primitive Church, Christians did first feast, and at the end of their feast, received the Lords Supper. And if receivers bring with them attentive minds, reuerent and sober hearts, it matters not, whether they come fasting, or not. *The Kingdome of God stands not in meats and drinker,* as *Paul* saith, *Rom.* 14. 17.

III. *Case.* Whether such persons, as are at contention, and goe to law one with another, may with good conscience come to the Lords Table? The reason of the Question is, because men think, when they go to law, that they doe not forgiue.

Ans. There be three kinds of forgiuenes; of reuenge, of the penalty, and of iudgement. *Of reuenge*, when men are content to lay aside all hatred and requitall of euill. *Of penalty*, when being wronged they are content to put the matter vp, and not proceed to reuenge by inflicting punishment. *Of iudgement*, when a man is willing to esteeme and iudge things badly done, as well done; and to iudge a bad man, no euill person, nor an enemy, though he be an enemy.

Of these three, the first is alwaies necessary. A man is bound in conscience to forgiue the reuenge, and leaue that to the Lord, to whom Vengeance properly belongeth. But to the forgiuenesse of penalty and iudgement, we are not alway bound. We must shun and decline iniuries offered, as much as possibly we can; but when they be offered, wee may with good conscience seeke a remedy of them, and vse lawfull meanes to defend our selues.

Therefore I answer to the Question thus: That if a man going to law with another, forgiues him in regard of reuenge, when he comes to the Lords table; hee doth his duty. For, doing that, he is not bound to the other, as hath been said.

SECT. 2.

The second thing, in the right vse of the Lords Supper, is the right receiuing of it. Wherein there be two things required:

First, the renewing of our knowledge, or Generall Faith.

And

And then secondly, the renewing of our Speciall Faith in Christ.

Let the reason of both be obserued. This Sacrament containes many particular Signes: as not onely the Bread and Wine, but the actions about the same. The Signes may be thus distinguished. Some of them are *representing* Signes, some are Signes *applying*.

Representing signes are such, as doe liuely set foorth vnto vs Christ, with his benefits: as the Bread and the Wine, the breaking and the powring. Applying are those, that doe appropriate the same: as, the giuing and receiuing of the Bread and Wine. The first sort serues properly to renew our knowledge: The second, to confirme the same by application.

Now answerable to the scope of the Sacrament, must be our right Receiuing: which consisteth, in renewing of our knowledge and faith, in the mystery thereof.

Our Knowledge is renewed principally, by meditation in the vse of the Supper, after this maner:

First, when we see two signes to be receiued, we must call to minde that Christ is our *Perfect Sauiour*, that is, both Bread and Water of life,

Secondly, when we behold the Bread and Wine, set apart by the minister, and consecrated by repeating the promise, and prayers made for that end: we must remember that Christ was ordained and appointed by God, to be our Mediatour and Sauiour, *Heb. 7. 23.*
6. 27. Act. 2. 23, 36.

Thirdly, when we see the Bread broken, and Wine powred out: we are to meditate of Christ, that was crucified for vs, and broken, both by the first death, and paines of the second, whereby life and righteousnesse was procured vnto vs.

Fourthly, the giuing of the elements into the receiuers hands, offers vnto our meditation, thus much: That God doth truly, and really giue Christ, with his merits and efficacy, to euery beleeuing receiuer.

On the other side, our Faith is renewed, by apprehension and application, in this maner. When the Minister giues the Bread and Wine, and the Communicant receiues them: at the same time, are wee to lift vp our hearts to Heauen, to apprehend Christ by Faith: beleeuing him, with all his benefits to be ours: that he was made man for vs; that he suffered and died for the remission of our sinnes. For these outward symbollicall or Sacramentall actions
ferue.

serue to no other end, but to signifie vnto vs these inward actions of the mind and will, whereby wee apprehend and receiue Christ, to our saluation.

Hereby the way, two cases are propounded.

I. Case. What is to be done, if a man, after often receiuing, still doubreth, whether the hath Faith or no?

Ans. He must strue against doubting, and indeauour to beleue; being heartily sorry for the weakenesse and infirmity of his faith; And let him withall consider and remember, that God hath not onely giuen his promise, but set apart this Sacrament, to be a speciall signe and pledge of his mercy contained in the promise, for the vpholding and strengthening of mans faith.

But some man will say; Mine indeauour is nothing, if doubting preuaile. *Ans.* It is not so. For if a man can be heartily sorry for his infirmity; if he strue to beleue; if in heart he hungrerh and thirsteth after Christ, faith is begunne, and he in some sort doth apprehend Christ. The poore begger by the high way side, enioyeth the almes that is giuen him, though he receiue it with a lame and leprous hand. The stomacke that lothes physicke, if it receiues into it at the first, but one droppe of the potion prescribed, and that in very weake and fainting maner, it will be able at length to take benefit by a greater quantity, and in the meane time it receiues good. The man that is in close prison, if hee sees but one little beame of the Sunne, by a small creuise; by that very beame he hath vse of the Sunne, though he see not the full and whole body of the Sunne. In like maner, though our faith, the hand of our Soule, be mingled with weakenesse and corruption; though we feele neuer so little measure of Gods grace in vs; yea though our knowledge be neuer so small; yet it is an argument, that the Spirit of God beginnes to worke in our hearts, and that we haue, by Gods mercy, begun to lay hold on Christ.

It will be said further; If I feele not Christ giuen vnto me by God, I doe not, nay, I cannot beleue. *Ans.* In Nature it is true, that Experience beginnes first, and then followes Assurance: but in Spirituall and Diuine things, there is a contrary course to be taken. For heere wee must beginne with Faith, and in the first place, simply beleue Gods promises: and afterward wee come, by the goodnesse of God, to feele and haue experience of his mercy. This point was notably practised by *Iehosaphat*, who being in great extremity, and seeing no way to escape, practised his

his Faith in the first place, and said, *Lord, we know not what to do, but our eyes are toward thee, 2 Chron. 20. 12.* And the like hee taught the people at the same time, verse 20. *Put your trust in the Lord, and ye shall be assured.* Thus *Abraham* is said, *above hope, to beleene under hope the promise of God, euen against sense, reason, and experience, Rom. 4. 18.*

II. *Case.* If in the very instant of receiuing, a man feele his heart so hard, that hee cannot lift it vp vnto God, what is then to be done?

Ans. First, hardnesse of heart is two-fold, *sensible, and insensible.* The insensible hardnesse of heart, is a great and dangerous iudgement. But the Sensible and felt hardnesse, which is in Gods children, and which they feele and bewaile in themselves, is rather a blessing, then a curse. Of this, the people of God complained, *Esa. 63. 17.* And it must not discourage any Communicant, but rather comfort him, because it is a signe of grace. For if there were no grace in the heart, corruption and hardnesse could neuer be felt.

Secondly *Answer*, that the benefit of the Sacrament, is not tyed to the very instant of receiuing; but if before and after, a man lift vp his heart to God, hee shall finde comfort, though for the present, he hath not so liuely sense and feeling thereof, as he desireth. This alway provided, that the same party be displeased with himselfe, that he cannot doe that which he would and ought, not in that measure, that is required. And such a one must consider this to his comfort, that though hee doe not apprehend Christ, yet Christ apprehendeth and accepteth him.

Sect. 2.

In the third place; After the receiuing of the Sacraments, two things are required.

Right vse after
Receiuing.

First, that *Thankes* be giuen vnto God, not only in word, but in euery action of our life, for Christ, and all his benefits. Secondly, that not only for the present, but euer afterward, we renue our faith, repentance, and obedience.

But what is a man to doe, if after receiuing hee finde no comfort? *Ans.* First he must examine, whether he hath truly be-
lieued

leeued and reputed, yea or no? If he hath not, then the fault is in himselfe, and not of Gods ordinance. If he hath, let him not be dismayed, for the ioy of the Spirit is sowne in his heart. and though it lye hidde for a time, yet at length it will shew it selfe, *Psalm. 97. 11.*

CHAP. XI.

Of Adoration.

THe fourth Head of the outward worship of God, is Adoration; wherein we consider two things. First, what it is? Secondly, what be the Questions propounded concerning it?

Sect. I.

What adorati-
on is.

For the former. Adoration *in generall*, is an outward worship, signifying and testifying the inward worship of the heart. *More specially*, by it wee must conceiue the bowing of the head and knee: the bending and prostrating of the body; the lifting vp of the hands, eyes, and such like.

Adoration is two-fold: *Religious*, or *Ciwill*.

Religious Adoration, is the Worship of God, in which Religion and Godlinesse is exercised, expressed, and signified. In it, there be two things alwaies ioyned together, and yet distinctly to be considered. The first and principall, being the foundation of all the rest, is *the intention of the minde*, whereby God is conceiued, as an absolute and Omnipotent Lord, knowing all things, yea the heart of man: hearing the praiers of all men, in all places, at all times: the author, preseruer, and giuer of all good things. The second, depending vpon the former, is the *Outward prostrating* of the body, as the bowing of the knee, and such like, for this end, to testifie our subiection vnto God, as our absolute Lord, &c. This is it, which makes Adoration a true religious worship.

The other kinde of Adoration, is *Ciwill*, pertaining to the second Table, rearm'd by some, *Sociall*: because it is the adoration or worship, that fellow-creatures giue one to another. And this

this (as the former) hath in it two things. The one is, the Intention of him that performeth it, which must be this: That the creature worshipped, is indued with excellent gifts of God: Or, that he hath a power of gouernement ouer vs. For one of these two, is euer the ground of Ciuill Adoration. The other is, the Action or Outward Gesture of the body, in token that the creature worshipped, is indued with excellent gifts, and graced with authority before-named. Here we must remember, that the bowing of the body, &c. and in generall, all bodily gesture performed, is one and the same, both in Religious, and Ciuill worship: and the distinction standeth onely in the intent of the minde.

Sect. 2.

Now the Questions about Adoration, are two.

I. Question.

To what thing is Adoration due, and in what manner?

Ans. We must distinguish the things that are: and they be of three sorts, or rankes. In the first ranke, comes God the Creator: in the second, the Creatures: in the third, the Worke of the creatures.

For the first; Adoration that is due to God the Creator, must not be speciall (for we are not Gods mates and companions) but onely Religious. Yea, all religious worship is due to God, *and to him alone*; which I prooue thus: The diuell, tempting our Sauour, desired no more of him, but to prostrate his body: Yet vpon this ground, that he was the giuer and disposer of all the kingdomes of the earth. But Christ denies it, and answers: *Thou shalt worship the Lord thy God, and HIM ONELY shalt thou serue*, Math. 4. 10. Againe, the very scope of Religious Adoration, is to acknowledge the Godhead, and the properties thereof. And hereupon it must be giuen to God alone, and consequently not to the creature, vlesse wee will acknowledge a Godhead in the creature.

Here

Hére we are to remember two Caueats, touching Religious Adoration.

First, if Adoration be giuen to the true God, with a false and erroneous intention, it makes him an Idoll. For example; If the body be bowed, with this intent, to worship God out of the Trinity, as the Turke doth; or if he be worshipped out of the Sonne, with the Iew; thus doing, we worship not the true God, but an Idoll. The reason is, because God is so to bee conceiued of vs, as he hath manifested him selfe in his owne Word, and no otherwise. If otherwise, God is not conceiued, but an Idoll or fiction of the braine: and the Adoration is not done to God, but to the Idoll.

Secondly, to worship God, in, at, or before an Image, is Idolatry and superstition: and God so worshipped, is made an Idoll. For hee that thus worships him, bindeth his presence, operation, and grace, to these places, to which God neuer bound himselfe, or his presence, &c. God hath not appointed Images, to be pledges of these things, either by promise, or commandement. Hence it followeth, that the man which worships God, otherwise then he would be worshipped, or looks to be heard, when God will not be heard, is an Idolater. Againe, God expressly forbids the worship of his Maiestie, in, at, or before any creature in heauen or in earth, *Deut.* 4. 16, 17, 18, 19.

But the Idolater in excuse of his sinne, is wont to pretend many things.

First, that when he worshippeth, he intends not to worship the Image, but God in the Image. To this we answer, that it matters not what his meaning is. For let him intend what hee will, if God detesteth that manner of worship, it is not to be rendred vnto him, in any sort. The Israelites worshipped not the calfe it selfe, but God in the calfe, *Exod.* 32. 8. Yet then *Moses* saith, that they worshipped an Idoll.

Secondly he alleadgeth, that in the old Testament, God was worshipped before the Arke: and that there he promised to heare the prayers of his people. *Ans.* The reason is not alike. For they had an expresse commandement giuen them by God, touching Adoration before the Arke: and a promise that they should be accepted and heard. But the Idolater hath no such commandement, or promise.

Thirdly,

Thirdly, he objecteth, that Subiects doe kneele downe before the Chaire of estate in the absence of the King or Queene, in token of subiection due vnto them; and therefore much more may they to the Images of God, and Saints in heauen glorified.

Ans. This reason is also insufficient. For the kneeling before the Chaire of estate, is a meere ciuill Testimony of ciuill worship: and being referred to this end, to shew loyalty and subiection to lawfull Princes, it stands in force by the Commandement of God. But there is no such warrant from Gods Word, for bowing to Images; neither is it his will, that they should be tokens, and pledges of his presence.

The second sort of things that be, are the creatures: which must be distinguished into foure kinds. I. Wicked Spirits. II. Good Angels. III. Liuing men. IV. Men departed.

Touching wicked Spirits or Diuels, the Question is, What is the Adoration that is due vnto them?

Ans. They are the enemies of God, and accursed of him; therefore no honour or seruice belongs vnto them, by his will and appointment. And for that very cause, we are to haue no dealing with them at all. Nay, we are vtterly to renounce, and abandon whatsoeuer things come from the Diuell, or his instruments: namely, all Spels, Charms, Inchantments, &c. which serue to the working of wonders, and yet haue no such vertue giuen them from God for that end, either by creation, nature, word, or institution.

Now concerning the good Angels; If they did now appeare vnto vs, and we had certaine knowledge thereof, wee might adore them. But how? onely with ciuill and sociall worship. For so we reade, *Gen. 19.1.* that *Lot seeing two Angels comming towards Sodom, rose up to meete them, and bowed himselfe with his face to the ground.* By which example it appeareth, that though Angels may be adored, yet not with Religious, or that which is mixed with Religious worship, but with worship purely and meere ciuill. Whereupon it was, that the Angell refused the worship done vnto him by *Iohn*, saying, *See thou doe it not: I am thy fellow seruant, and one of thy brethren, &c.* *Reu. 19.10.* I adde moreouer, that sith at this day, the Angels appeare not vnto vs; we may not worship them at all, either in ciuill or religious manner, albeit we must euer haue a reuerent estimation of them.

As for liuing men, Adoration meerely ciuill is onely due vnto them, and that in respect of the gift of God, which we see to be in them, as also of their authority and place, which they haue amongst men. This is expressly inioyned in the fifth Commandement, *Honour thy father, &c.* and confirmed also by the example of *Abraham*, who stood vp, and bowed himselfe before the people of the land of the Hittites, *Gen. 23. 7.* Provided alwaies, that this Adoration be according to the laudable custome of the countrey where they liue.

But for worship, either simply religious, or mixt, it is in no sort to be yeelded them. Thus *Peter* (when *Cornelius* met him, and fell downe at his feete) refused to accept of the honor done vnto him; which notwithstanding was not a diuine, but a mixed kind of worship, performed vnto *Peter*, in a reuerent opinion of his person, as beeing more then an ordinarie man, *Act. 10, 25, 26.* In like manner, *Mordecai* the Iew denied to worship *Haman*, becauise the honour which the King appointed to be giuen vnto him, was an excessiue honour, hauing some diuine worship in it, such as was done to himselfe. Of the same sort, is the kissing of the Popes feete, which indeede is ciuill worship, but mixed with religious. For it is tendered vnto him, as to the Vicar of Christ, and one that cannot erre; the like to which, is not done to any Emperour or Potentate on earth.

Lastly, touching dead men, or Saints departed, as *Peter, Paul* and the rest; all the worship we owe vnto them, is no more but a reuerent estimation of their persons, and imitation of their vertues. Religious or ciuill Adoration due vnto them, we acknowledge none; becauise neither we haue to deale with them, nor they with vs. Therefore Romish Adoration of them wee renounce, as flat Idolatry; considering it giues vnto them a Diuinitie, making them present in all places, to know our hearts, and heare our prayers at all times, which is the prerogatiue of God alone.

Now for vnreasonable creatures, no Adoration at all appertaineth to them, but onely a reuerent, and holy vse of them. For Adoration is a signe of Subiection of the inferiour to the superiour; but man is their superiour, and therefore he is to doe them no worship or seruice. And hereupon, we iustly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The third sort of things, is the worke of the Creature, to wit, Images. Where if it be demanded, what Adoration is due to them? I answer, None at all. Reasons. 1. We haue an expresse inhibition to the contrary, in the third Commandement, *Thou shalt not bowe downe to them, nor worship them, &c.* 2. The superiour must performe no adoration to the inferiour. Now though it should be granted, that they were the Image of God, yet man is a more excellent Image then they; and they are inferiour not onely to him, but euen to the basest sort of creatures. The worme is one of the basest creatures vpon earth, yet it is a worke of God. The Image is a worke not of God, but of man. Man therefore may as well in all reason, and better, worship the worme, then the Image.

CHAP XII.

Of the outward Confession,

THE fift Head of Gods outward worship, is *Confession*, I meane not the Ordinary or Ecclesiasticall Confession, but that which is made before the Aduersary. Concerning which, there be many Questions commonly made.

I. Question.

Whether confession of faith bee necessary, and when?

Ans. That Confession is necessary, it appeares by manifest testimonies of Scripture, 1 Pet. 3. 15. *Be ready to giue an answer alwaies to enery man, that asketh you a reason of the hope that is in you.* Here is a flat commandement for Confession. Againe, Rom. 10. 9, 10. *If thou shalt confesse with thy mouth, and beleene with thy heart, thou shalt be saved. For with the heart man beleeueth vnto righteousness, and with the mouth man confesseth to saluation.* And Mat. 8. 38. *Whoſeuer shall be ashamed of mee in this adulterous generation, of him shall the Sonne of man be ashamed also, when he*
O commeth

commeth in the glory of his Father, with his holy Angels. This is graunted of all Diuines, saue onely of some pestilent Hereticks.

The second part of the Question is, When Confession is to be made?

For answering whereof, this must bee remembred for a Ground, that there is a distinction to be made betweene Commandements affirmatiue, and negatiue. The Negatiue bindeth at all times, and to all times. For it is not lawfull at any time, for a man to doe euill. The Affirmatiue bindes at, and in all times, but not to all times. For it commands a duty to bee done, which neuerthelesse is not at all times to bee done. For example: To giue almes, is prescribed by an affirmatiue commandement, and yet almes are to be giuen onely at fit times, and occasions. Hereupon it pleaseth the Lord, to propound part of the Morall Law, in negatiue tearmes, because negatiues are of greater force. Now Confession, being commanded not by a negatiue, but by an affirmatiue commandement, wee are not bound thereunto, at, and to all times, but when iust occasion is offered.

What then (may some say) are the especiall times, in which Confession is to be made before the Aduersary?

Answer. There are two principally, to which all the other may be reduced. The first, when we are examined touching our Religion, by them that are in authority, as by Magistrates, Princes, Iudges, &c. For at such time we are lawfully called to make Confession of our Faith, and may doe it with boldnesse. Thus much the place before-named importeth, where we are iniointed *to be ready to giue an account, &c.* 1 Pet. 3. 15. that is, not to euery Examiner; but to those alone, who haue power and authority giuen them by God, for that purpose. And the same is implied in Christs speech to his Apostles, *Matth. 10. 19. And ye shall be brought before Governours and Kings for my sake, to witnes to them & to the Gentiles.* And in this case, not to make profession of our Faith, is in the effect to deny Christ, to scandalize the Church, and greatly to preiudice the truth. The second time of Confession is, when in the want thereof, Gods glory is directly impeached, the saluation of men hindred, and our neighbour offended. And then we are necessarily to confesse, though no examination be made.

If it be here asked, How we may be able to discern of this time? The Answer is; By Christian wisdom, which teacheth vs that when by our silence, wicked men are emboldned to speake euill of Gods Word, and weake ones occasioned to fall from the Faith, then is the fittest time to stand in the defence and maintenance of the truth. Out of these two times and cases, Christians haue liberty not to confesse, but may lawfully conceale their Faith; nay (which is more) their persons; by changing their habit and attire, vpon this ground, because the affirmatiue commandement doth not alwaies binde.

Here it is objected; First, that wee are saued onely by Faith, and therefore confession is not necessary? *Answe.* Wee must consider Faith two waies. First, as an instrument created in the heart, whereby we apprehend, and apply Christ with his benefits to our selues, for our iustification and saluation. Secondly, Faith must be considered more largely, as it is a way, to bring vs to life euerlasting. Now, in the first acception, it may truly bee said, that wee are saued by Faith alone. For there is no grace of God, whereby we take hold of Christ, but Faith. But if wee take it in the second sense, as a way to liue, then wee may truly say, that it alone saueth not, but Hope, Loue, Repentance, Good workes, and all diuine vertues. In this sense *Paul* saith, *wee are saued by Hope, Rom. 8. 24.* because by it we wait for our saluation; and Hope is the way, in which all must walke that looke to be saued. Again he saith; *Momentany afflictions doe worke vnto vs an eternall waight of glory, 2 Cor. 4. 17.* But how? Not as causes, but as waies, signes and markes, that giue vs direction to our iournies end. And thus, The woman is said *to be saued by bearing of Children, 1 Tim. 2. 15.* Which bearing and bringing vp of Children, is no cause, but onely a way wherein she must constantly walke to glory. And though in mans iudgment, that may seeme a way of misery and death, yet indeed it is otherwise, if the Children continue in Faith, Loue, and Holinesse with Modesty. Again, the Apostle *James* saith, that *Abrahams Faith wrought together with his workes, Iam. 2. 2.* which are likewise not to be vnderstood, as working causes, but as testimonies and euidences, declaring and manifesting that he was iust in the sight of God.

Secondly, it is objected, that Confession of our Faith to God is sufficient. For so *S. Paul* seemes to say, *Rom. 14. 22. Hast*

shon faith? haue it with thy selfe before God: Therefore confession before man is not needfull. *Ans.* The Apostle speakes not of that faito, whereby wee are iustified and saued, but of that which standeth in a perswasion, of the vse or not vse of things indifferent. And this a man may *keepe to himselfe*, that is, he may so vse it, as he shall not thereby offend his brother. That commandement was giuen by *Paul* for those times, when men were not fully perswaded of the vse of Gods creatures, as meates, drinckes, &c. but to these times it is not.

II. Question.

Whether it bee lawfull for a man being urged, to goe to Idol seruice, and heare Masse, so as he keepe his heart to God?

Ans. It is not, and I prooue it by the scope of the eighth and tenth Chapters of the first Epistle to the Corinthians, where the Apostle disputes the question, whether the Corinthians might go into the temple of Idols, and eate of meate offered vnto them, in the meane time not partaking with Idolaters in the worship of the Idols? This he auoucheth to be vtterly vnlawfull, and for that purpose tels the Corinthians, *That they cannot drinke of the cuppe of the Lord, and of the cuppe of Diuells.* Now as this was vnlawfull for them, so it is vnlawfull for any Protestant, to goe to any Popish assembly, to heare Masse. Againe, God is the Creator of the Body and Soule; therefore he is to be worshipped in both, and consequently we robbe him of his due, when we reserue our hearts to him, and giue our bodies to Idols. To this purpose *Paul* exhorteth the Romanes, to giue vp *their bodies* a liuing sacrifice, holy and acceptable vnto God, Rom. 12. 1. Which place vtterly condemneth the error of some, who thinke, that God will be content with the soule, and that they may bestow their body in the seruice of the Diuell.

But against this Doctrine sundry things are alleaged. The first is, the example of *Naaman*, 2 Kin. 5. 18, 19. who said to the Prophet, *When I bow my selfe into the house of Rimmon, the Lord*

Lord be mercifull to me in this thing. To whom *Elisba* answered, *Goe in peace.* Here (some say) the Prophet giues leaue to *Naaman*, to worship in an Idols temple.

To this, there be sundry answers giuen. Some affirme, that *Naaman* speakes onely of Ciuill, and Politike worship: and not of Religious. For his office was to kneele downe in the Temple, that the King might leane vpon his shoulder, when he worshipped the Idol. And *Naaman* makes open protestation, v. 7. that he will worship no god, but the God of Israel.

Others answer, and that more truely, that *Naaman* doth acknowledge it a sinne, to goe to the house of *Rimmon*, and therefore he craues pardon for it, at the hands of God twice together, vers. 18. and withall makes a vow, that he will thenceforth offer, neyther burnt offering, nor sacrifice, to any other god, saue onely to the Lord, and hereunto *Elisba* answereth, *Goe in peace.*

Yet further it is answered, that *Naaman* requesteth the Prophet to pray for him, that he might be constant in the seruice of the true God: and (in case he were drawne against his purpose, by humane frailtie, to bow againe before *Rimmon*, with his King) that the Lord in mercy would pardon his offence. And to this the Prophet yeeldeth, saying, *Goe in peace.* As if he should say, *Goe to; I will pray for thee, to this end and purpose.* This text therefore giues no warrant for bodily presence in Idolatrous assemblies.

The second Obiection. *Iehu* openly professed the worship of *Baal*, and yet he dissembled, meaning nothing lesse, 2 King. 10. 18. And the Lord commends him, for his diligent execution of that, which was right in his eyes, vers. 30.

Answer. *Iehu* is commended, not for his dissembling, but for his diligence in destroying *Ahabs* house, his religion, and the Priests, with all that belonged vnto them; though in other matters belonging to the Seruice of God, hee departed not from the sinnes of *Ieroboam*.

The third Obiection. Dan. 3. 6. *Nebuchadnezzar* made a decree, that *whosoever would not fall downe and worship the golden Image, should the same houre be cast into the middest of an hot fierie furnace.* Now we doe not reade, that any more refused to obey but three; and therefore it seemes, that *Daniel* did worship the Image, as well as others.

Ans. *Daniel* was not accused as the three children were, and for that cause, there is no mention made of his refusal. Again, put the case he had beene accused, yet the King tooke no knowledge of his accusation, because he was in fauour both with him and the people.

The fourth Obiection. *Paul* together with foure men, that had made a vow, yeelded to purifie himselfe, according to the law of *Moses*, because he would not offend the weake Iewes, *Act* 21. 24. And yet that law concerning purification, as also the whole body of Ceremonies, was abrogated in the death of *Christ*. Now if he might doe that, which was vnlawfull, for the auoyding of offence; why may not a man goe to Masse, and so prevent the scandall, which may bee taken on the behalfe of the Papist?

Ans. It is true, that there was an end put vnto the Ceremoniall law by *Christ*s death; yet it was not at the first wholly to be abolished, but by little and little. Again, the vse of ceremonies, remained as a thing indifferent in it selfe, till the Temple of Ierusalem was destroyed by *Titus*, and the Church of the New Testament thoroughly planted. And till both these were accomplished, the vse of the Ceremoniall law was no sinne; provided, that it were not holden or vrged, as a thing necessary to saluation.

Now whereas it is said, that we may be present at the masse for the auoyding of offence; it may further be answered: first, that we are to doe our duties, though men be neuer so much offended: for it was the rule of *Christ* in like case, *Let them alone, they be the blind leaders of the blind*, *Math.* 15. 14. Secondly, we ought not to doe euill, that good may come thereof.

The fifth Obiection. The Masse is Gods ordinance, appointed by *Christ*, though now it be corrupted by men. *Ans.* It is a most damnable Idol, yea worse then any Idol of the Gentiles; and the adoration performed therein, is most abominable, and hath more affinity with grosse Gentilisme, then with the Institution of our Sauour *Christ*.

III. Question.

Whether any man, especially a Minister, may with good conscience flie in persecution? and if he may flie, when?

Sect. 1.

This Question consisteth of two parts. Touching the first; Sundrymen are of opinion, that it is vtterly vnlawfull to flie in persecution; as *Tertullian*, who had written a whole booke of this argument: and besides him, certaine Heretikes, named *Circumcelliones*, in that part of Afrike, which we now call Barbarie, and some also of the sect of the Anabaptists. But the truth is, that sometimes it is lawfull to flie, though not alwaies. For prooue whereof consider these reasons.

Fi st, Christs commandement, *Math. 10. 23. When they persecute you in one City, flie into another.* If it be said, that this commandement was limited to the times, wherein the Apostles preached in Iewry, and therefore is temporary: I answer, No; for there cannot any text of Scripture be brought, to shew that it was euer yet repealed. And the Apostles (who had receiued this commandement, euen after Christs ascension, and the giuing of the Holy Ghost) being persecuted, did flye from one place to another, as we may read, *Act. 9. 2. Corin. 11.* If it be alleadged, that if this be a commandement to flie, then all must flie; I answer againe, that though the commandement be general to al persons, and therefore euery Christian may lawfully shun apparent danger: yet the same is particular, in regard of circumstances, of time and place. For though all may flie, yet there be some places and times wherein men may not vse that liberty, as shall appeare afterward.

The second reason is taken from the example of many worthy men recorded in Scripture. *Iacob* the Patriarch fled from the presence of his brother *Esau* into Haran, to *Laban*, *Gen. 27.* and againe, from thence to the land of his fathers, *Gen. 31. Moses*, after he had slaine the Egyptian, fled out of Egypt into

Madian, where he liued forty yeeres, *Exod.* And this was no rash flight, but a worke of faith, *Heb.* 11. 27. *Obadiab* the gouernor of *Ahabs* house, hid a hundred men of the Lords Prophets, by fifty in a caue, and fed them with bread and water, when *Iezabel* would haue destroyed them, 1 King. 18. 13. *Eliab* being in feare of his life, fled from *Iezabel* into Mount Horeb, 1 King. 19. 3. Againe, in the New Testament our Sauour Christ being in danger, withdrew himselfe, *Iohn* 10. 39. and that sundry times, till the houre of his Passion was come. *Paul*, when the Iewes tooke counsell together to kill him, was let downe by the brethren in a basket thorow a wall in Damascus, *Act.* 9. 25. And when the Grecians went about to slay him, hee was brought by the brethren to Cefarea and sent to Tarsus, vers. 29, 30. Againe, being in danger, hee vsed Christian policy to saue himselfe. For, by saying he was a Pharise, he made a diuision betweens his accusers, the Pharises and Sadduces, and so escaped, *Act.* 23. 6, 7. And if that were lawfull for him to do, then is it also lawfull for a man, by flight to saue himselfe, in case of danger, whether he be a priuate man, or a Pastor.

Yet for the better clearing of the Answer, some allegations to the contrary, are to be examined.

Obiection. I. Persecution is a good thing, and that which is good, may not be eschewed. *Ans.* Good things are of two sorts. Some are simply good, in, and by themselues; as vertues, and all morall duties: and these are not to be eschewed. Some againe are good onely in some respects. Of this sort are things indifferent, which be neither commanded nor forbidden, but are good or euill, in respect of circumstances. And these may be eschewed, vnlesse we know that they be good for vs. Now, persecution being of this kind, that is to say, not simply good, but onely by accident, may be auoided; because no man can say that it is good or bad for him.

Obiection. II. Persecution is sent of God, for the tryall and good of his Church. *Ans.* First, euill things sent of God, may be auoided, if he shew a meane or way, how they may be auoided. For example: God sendeth sicknesse, famine, the plague and sword; he sends also meanes, and remedies for the preuenting, and remoouing of them, as Physicke and foode, &c. And these wee may lawfully vse for the saide purposes: and in like manner may persecution be auoided, if God offer meanes of escape,

escape Secondly. there is a two-fold Will of God, his *revealed*, and his *secret* will. By his revealed will he hath appointed, that in case of present danger, when meanes of escape be offered, they may be vsed. Now because they that flie lawfully, are assured of Gods revealed will, therefore in obedience thereunto, they vse the meanes to saue themselues from danger. As for his Secret will, because it is vnknowne, and therefore vncertaine to vs, wee may not rashly presume thereof, and against his expresse will, refuse the meanes offered, but vse them rather, till God reueale the contrary.

Obiect. I I I. To flie in persecution, is a kinde of deniall of Christ, and against confession: he therefore that flies, seemes to make no confession, but rather to deny Christ.

Ans. Christian Confession is double, *open*, or *implicit*. Open confession is, when a man boldly confesseth his faith, before the Aduersary, euen to the death. This is the greatest and highest degree of confession; and in it the holy Martyrs in former times, continued euen to the losse of their liues, vndergoing the punishment of death, inflicted vpon them by the Aduersaries of Christ Iesus, for the maintenance of the truth. Implicit is, when a man to keepe his Religion, is content to forsake his countrey, friends and goods. This is a second degree, inferiour to the former, and yet is a true Confession, acceptable to God. And vnder this kinde, comes flight in persecution. Whence it appeareth, that lawfull flight in time of danger, is no deniall of Christ, nor yet against Confession. For sometimes it pleaseth God, to call men to professe his Name and truth openly, by suffering: sometimes againe, not openly by suffering, but by flying: and this latter way, though it be not so high a degree, as is the former, yet it is in deed, and in truth in the measure, a true profession of Christ, and pleasing vnto God.

Obiect. I V. Our Sauour Christ commands vs, *Feare not them that can kill the body*, Matth. 10. 28. Now if a man must not feare them, then he must not flie.

Ans. The text speaketh not of all feare, but of such feares as tendeth to Apostasie, and causeth men to renounce faith, and good conscience. Againe, it speakes of that feare, whereby man feareth man more then God. Thirdly, it speakes of such feare, as by which a man is vrged to tempt God, by doing some thing that is repugnant to his will, and that out of his calling.

Now

Now when the Question is of Flight in persecution, we vnderstand not such a Flight, as tendeth to Apostasie, or argueth the feare of man, more then of God, or that is repugnant to Gods will, but that alone, whereby we vse the meanes offered according to his appointment, lest we should seeme to tempt him, & bring vpon our selues vnnecessary danger. And thus the first part of the Question is answered.

Sect. 2.

When a man
may flie.

The second is, If concerning the Time, when a man may flye, Minister, or other? And for the better resolution thereof, we are to remember, that there bee eight Conditions required in Christian Flight, especially that, which pertaines to the Minister.

The first is, If there be no hope of doing good, by his abode in that place, where the persecution is. But while he conceiues any hope of doing good, by teaching, preaching, or otherwise, he may not flie. This, the Minister shall easily discern in Christian wisdom. To this purpose *Paul*, Act. 18. 10. hauing awhile preached at Corinth, and finding that the Iewes detested him, and his Ministry, intended a present departure thence. But the Lord appearing vnto him by night, in a vision warned him to stay: for (saith he) *I haue much people in this city*: that is, many that are to be conuerted, and brought vnto the faith. Euery Minister in his place, must haue a speciall care of furthering Gods Kingdome, whether it be by flying, or not flying.

The second Condition. Consideration must be had, whether the persecution be *personall* or *publique*. Personall is that, which is directed against this or that mans person. Publique, which is raised against the whole Church. If it be directed against the person of the Pastor, he may vse his liberty. For it may be, that his flight will bring peace to the Church.

But what if the people will not suffer him to fly? *Answer*. They should be so farre from hindering of him in this case, that they ought rather to succour and releue him. Thus when *Demetrius* had raised a tumult against *Paul*, vnder pretence of *Diana*, and he would haue presented himselfe vnto the people, in the common place: the Disciples suffered him not, Act. 19. 30.

And

And what care they had of his preservation, the same ought the people to haue of th^r Pastor, in case of like perill. But if the persecution bee common to the whole Church, then he is not to flie. For it is necessary at such times especially, that those which are strong, should support and confirme the weake.

The third Condition. If there be in the Pastor a moderation of minde. For he must take heed of these two extremities, that he be neither overcome with excessive feare, nor through overmuch confidence, run headlong into apparant danger. And that he may auoide these extremities, he must first pray vnto God for wisdom, courage and constancy: and secondly, vse the consent and aduice of the Church, for his direction in this behalfe; that all things may be done in wisdom.

The fourth Condition of lawfull flight is, that the Minister withdraw himselfe onely for a time, and not vtterly forsake his charge, and calling. Yet, if he be principally aimed at in the persecution, he may lawfully goe apart: and it is the duty of the Church also, to see him conueyed away in safety, till the persecution be ouer. And thus doing, he neither forsakes the Church, nor his calling; but onely vseth the meanes of his preservation, for the keeping of faith, and a good conscience. This warrant our Saviour giues to his Apostles. Math. 10. 23. *When they persecute you in one city, flie into another.* The end of that commandement was, that the Apostles might preserve themselves in safety, till they had preached the Gospell to all the cities of Israel, as the next words doe declare.

The fifth Condition. If after due triall and examination, he finde not himselfe sufficiently armed with strength, to resist or beare the extremitie. For then he may retire himselfe into some place of safety, where he may liue to the glory of God; keeping faith and a good conscience.

The sixth Condition is, If he be expelled, or banished by the Magistrate, though the cause be vniust. For subiection is simply to be yeilded, to the punishments and corrections of Magistrates, though wee doe not alwaies tender Obedience to their commandements.

The seventh is. If God offer a lawfull meanes, and way of escape, and doth (as it were) open a doore, and giue iust opportunity to flie. In this Case not to flie (especially if he haue
not

not strength sufficient to stand out.) is tempting of God.

The eighth Condition. If the danger be not onely suspected, furnizd, and scene a farre off, but certaine and present. Otherwise the Pastor falls into the sinne of *Ionah*, who fore-casted dangers in his calling, and therefore preuented them by flying to Tarsus.

These conditions being obserued, it may be lawfull both for Pastor and people to flye in times of persecution.

Sect. 3.

In the next place it may be demanded, When a Pastor, or other may not flie?

For answer hereunto, the Signes of vnlawfull flight are to be considered, and they are principally foure.

The first is, when God puts into a mans heart, the Spirit of courage and fortitude, whereby he is resolved to abide, and stand out against the force of all enemies. Thus *Paul*, Act. 20. 22. went bound in the Spirit to *Ierusalem*. Where, though hee knew that bonds and afflictions did abide him, yet he would not be disswaded, but vttered these words of resolution: *I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospell of the grace of God.* This motion of the Spirit is not ordinary: yet in the time of hot persecution, it hath beene found in many worthy instruments of Gods glory, as may be scene in the Histories of sundry Martyrs, in the dayes of *Queene Mary*. But one especially (of whom I was credibly informed) that hauing this motion, not to stand out, and yet flying: for that very act, felt such a sting in his conscience, that he could neuer haue peace till his death.

The second signe is, when a man is apprehended, and vnder the custody of the Magistrate. For then he is not to flie, because he must, in all his sufferings, obey the Magistrate.

Here a question is mooued, Whether a man that is imprisoned, may breake prison?

To this, Popish Schoolemen answer; that he may, if the cause of his imprisonment be vniust. And (utable to this assertion, is the common practice of Papists. We on the contrary say, and that truely, that no man being in durance, may vse any vnlawfull

vnlawfull or violent meanes to escape; for we may not, at any hand, resist the Magistrate in our sufferings. Seruants are commanded, to subiect themselves with patience, vnto the vniust corrections of their masters, *1 Pet. 2.19.* And this reason is giuen; *For it is thank-worthy, if a man for conscience toward God, endure griefe, suffering wrongfully.* The Apostles, being in prison, vsed no meanes to deliuer themselves; but when the Angel of the Lord had opened the prison doores, then they came forth, and not before, *Act. 5.19.* And that which *Peter* and the other Apostles did, must Pastors and other men also do, in the like case, for Religion sake.

The third signe. When a man is bound by his calling and ministry; so as in it, he may glorifie God and do good to the Church by preaching, then hee must not flie. For, the duties of a mans calling, must be preferred before any worldly thing whatsoever, whether body, goods, friends, or life, &c.

The fourth signe. When God in his prouidence, cuts off all lawfull meanes and waies of flying, he doth then (as it were) bid that man stay and abide. I say, lawfull meanes; because wee may not vse those that are vnlawfull, but rather rest contented, and resigne our selues wholly to Gods will and pleasure: We must not doe any euil, that good may come thereof, and of two euils, not onely not the lesse, but neither of both is to be chosen. So much of Confession.

CHAP. XIII.

Of an Oath.

THe sixt head of Gods worship, is an Oath: concerning which, three questions are to be handled.

I. What an Oath is?

II. How an Oath is to be taken?

III. How farre forth it bindeth, and is to be kept.

Sect. I.

I. Question.

What is an Oath ?

The nature of
on Oath.

An Oath, is a Religious, and necessary confirmation of things doubtfull, by calling on God, to be a witness of truth, and a reuenger of falsehood.

First, I call it a *Confirmation*; for so the Holy Ghost speaketh, *An Oath for confirmation, is among men an end of all strife, Heb. 6. 16.*

Secondly, I tearme it a *Religious Confirmation*, because an Oath is a part of Gods Religion and worship; Yea, it is sometimes put for the whole worship of God, *Esa. 19. 28. In that day, shall they sweare by the Lord of hosts, that is, they shal worship the true God.*

Thirdly, I adde a *Necessary confirmation*, because an Oath is neuer to be vsed, in way of confirmation, but only in case of meere necessity. For when all other humane proofes doe faile, then it is lawfull to fetch testimony from heauen, and to make God himselfe our witness. In case alone, and neuer else, it is lawfull to vse an Oath.

Fourthly, I say, in *which God is called vpon, as a witnes of the truth, and reuenger of falsehood.* This is added in the last place, because herein alone stands the forme and life of an Oath; that in things doubtfull, we call God as a witness of truth, and a iust reuenger of the contrary. There be sundry kinds of confirmation, as the affirmation, the asseueration, & the obtestation. And by this clause, an Oath is distinguished from them all; because in it, we call vpon God to giue witness to the thing auouched; but in the other three we doe not.

Now touching this last point, of the forme and life of an Oath, three Questions are to be answered, for the better clearing of the whole doctrine.

I. *Question.* Whether an Oath taken by Creatures be a true Oath, and to be kept?

Ans. An Oath by creaturers, is an Oath, though vnlawfull.
For

For though there bee not in it a direct inuocation of God for witness, yet when we call the creature to giue testimony, we doe then directly call vpon God, because hee is seene in them; and looke how many creatures there be in the World, so many signes are they of Gods presence. This answer Christ himselfe maketh, *Matth. 23. 21, 22. He that sweareth by Heaven, sweareth by the throne of God, and by him that sitteth thereon, that is, by God himselfe.*

I I. Question. Whether an Oath by false gods, be a true Oath or no? for example, the Oath of the Turke by *Mahomet*; the Oath of *Laban*, by the gods of *Nachor*, that is, by his Idols: when as in them, there is no inuocation of the true God of Heauen and Earth.

I answer as before; Though it be not a lawfull Oath, yet it is in value and effect an Oath. For though that thing be a false god indeed, by which it is taken: yet it is the true God, in the opinion of him that sweareth. Thus *Mahomet* is to the Turke in stead of the true God, and is honored of him as God: and therefore his Oath by *Mahomet*, is a true Oath. Thus when *Iacob* in the covenant that he made with *Laban*, sweares by the feare of his father *Isaac*, and *Laban* by the Idole of *Nachor*; *Iacob* accepted the Oath which was tendered to him, in the name of a false god; which he would not haue done, if it had not bene an Oath at all. And hence the Case is plaine, that swearing by a false god, is an Oath: and therefore bindeth the swearer in Conscience, though it be vnlawfully taken.

III. Question. If in every oath, God ought to be cited as a witness, how then can God sweare by himselfe, seeing none can witness vnto him?

Ans. This description of an Oath, whereby the creature sweareth, includes not that Oath, whereby God sweareth. For the end why God sweareth, is to bind himselfe (as it were) with a bond vnto man, whereby hee would haue man to repute him a lyer, and no God, if he failes and keepes not his promise. Thus the Lord sweares in his wrath, *Heb. 3. 11. If they shall enter into my rest.* The words of the Oath, are to be vnderstood with this clause *If, &c.* Then let me bee holden as no God, or as a false god. And in this maner is God said to sweare, when hee manifesteth to man, that he is content to be counted no God, if that which hee auoucheth by oath, be not performed.

Further-

Furthermore, in every Oath, there be foure distinct things. First, an Affeueration of the truth; which should be auouched, though there were no oath taken. Secondly, a confession of the omnipotent presence, wisdom, iustice and truth of God; whereby we acknowledge, that he is the searcher and knower of the heart; yea that he is both witnesse, Iudge, and reuenger of falshood and lying. Thirdly, Prayer and Inuocation, whereby God is called vpon, to giue testimony to the conscience of him that sweareth, that he speaks nothing but the truth. These two actions of Confession and Inuocation, doe make an oath, to bee no lesse a true and proper part of Gods worship, then prayer it selfe. Fourthly, Imprecation, in which a man acknowledging God the iust reuenger of a lye, binds himselfe to punishment, if he shall sweare falsely, or speake an vntruth wittingly or willingly.

Now, though these be the distinct parts of an Oath, yet all of them are not exprest in the forme of every Oath; but sometimes one, sometimes two of the principall, and the other concealed, but yet alwaies vnderstood. For example the Prophet *Jeremie* teacheth the people of Israel a forme of swearing, *Thou shalt sweare, The Lord liueth*, *Jerem. 4.2.* In which, there is exprest onely the second part, Confession, and in that the rest are to be vnderstood. Againe, the words of *Ruth* to *Naomi*, *The Lord do so to me, and more also, if ought but death depart thee and me*, are onely an Imprecation, in which the other parts are infolded. So the oath which God maketh, *Heb. 3.11.* *If they shall enter into my rest*, is exprest onely by Imprecations, and the other parts vnderstood, though they be not mentioned. In common speech betweene man and man, it is vsually auouched (though most wickedly) *If it be not thus or thus, let me be hanged, I would I were dead, I would I might neuer moone hence, &c.* Now this auouchment, howsoeuer it may be taken, is indeed a forme of swearing, in value and force all one with the oath of God, when he saith, *If they enter into my rest, let me be no God, but a deceiver.*

Sometimes two parts of the foure are exprest, and the rest vnderstood, *2 Cor. 1.23.* *Now I call God to record vnto my Soule.* Here Inuocation with Imprecation, is vttered in speech, and the other two concealed in the minde. By these particulars, we see it vsuall in Scripture, to propound formes of swearing, by

by expressing some one; or two particular parts in stead of the rest; yet so, as the parts concealed bee vnderstood: for otherwise the oath is not formall and entire.

Sect. 2.

I I. Question.

How an Oath is to bee taken in a good and godly manner?

For the answering hereof, two Rules are to be remembered.

The first Rule. Hee that will take an Oath by the name of God, must sweare *in truth, in iudgement, in righteousness*, *1er. 4. 2.* Here three vertues are required in a lawfull Oath.

First, that it be made *in truth*. And we must know, that there is a double truth: the one, *of the thing spoken*; the other, *of the minde* wherein it is conceiued. Truth *of the thing* is, when a mans speech is framed according to the thing, as it is indeede, or as neere as possibly may bee; and that because God is truth it selfe: This is called by Schoolemen, *Logicall verity*. Sometimes by reason of mens frailtie, this truth is wanting; because wee know not things as they are. The truth *of the minde* is, when a man speakes or sweares as hee thinketh, or is in conscience perswaded of the thing: and this the Schoolemen terme, *Morall veritie*. Now, though the first of these two bee wanting, yet the latter must necessarily bee in an oath, lest wee fall into perurie.

The second vertue is *Iudgement*, that is, prudence or wisdom. This Iudgement requires discretion, and consideration principally of *five things*. First, of the thing in question, which is to bee confirmed. Secondly, of the nature of the oath that is taken. Thirdly, of the minde, and true meaning of him that sweareth. Fourthly, of the particular circumstances, of time, place, and persons, when, where, and before whom he sweareth. Fifthly, of the euent or issue of the oath. All these are duly to be regarded, that we sweare not rashly, or vnadvisedly.

The third is *Iustice*: wherein also care must bee had of two

things. First, that the point to bee confirmed, bee lawfull. And it is then lawfull, when it may stand with pietie, and charitie. Secondly, that the occasions of taking the oath bee also iust, and they bee chiefly foure. I. When it may further Gods glorie and worship: or serue to prooue some doctrine of saluation, in whole or in part. II. When it may tend to the furtherance of brotherly loue, or to the preservation of our neighbours life, goods, or good name: or further, to the confirmation of some league, couenant, or contract made betweene parties, vpon good ground, and for good and necessarie purposes. III. When it serueth to releue a mans owne priuate necessitie: as when one sweares to maintaine his owne good name, goods, or life: to confirme his owne faith and truth in contracts. An example hereof we haue in *Paul*; who to confirme the Romanes, in the perswasion of his loue and care of their saluation, faith, *God is my witnesse (whom I serue in my spirit, in the Gospell of his Sonne)* that without ceasing, I make mention of you, Rom. i. 9. And againe, to keepe his owne credit and good name among the Iewes, *I say the truth in Christ; I lye not, my conscience bearing me witnesse in the holy Ghost*, Rom. 9. i. IV. When the Magistrate doth exact it, by order of iustice. This, though it be a iust occasion, and warrant of an oath, yet three Caueats are in it to bee obserued.

First, that the oath bee administred lawfully, not against pietie or charitie. Secondly, hee which takes an oath, tendred by the Magistrate, must sweare according to the minde and meaning of the Magistrate who exacts the oath, and not according to his owne priuate intent. Thirdly, hee must not sweare ambiguously, but in a simple sense, so as the words of his mouth may bee agreeable with that, which hee conceiueth in his heart, Psal. 15. 2. And whatsoeuer oath is taken without obseruation of these Caueats, the same is not taken in truth, but in fraud and deceit. Popish teachers affirme, that in some cases, they may sweare in a doubtfull meaning: And this they practise in time of danger, when being conuented before the Magistrate, and examined, they answer *Yea* in word; and conceiue a negation, or *No* in their mindes. A practice most impious, and flat against this excellent Rule of the Prophet, that a man should sweare in truth, iudgement and iustice.

The second Rule is, That the forme in which the oath is pro-

propounded, must bee a plaine, simple, and direct forme, wherein God is directly called to witnesse. For his worshippe is directly to bee giuen to him: and therefore the oath also, beeing an Inuocation of his name, and a part of his worship, is directly to be made.

That the meaning of this Rule may the better appeare, one Question is to be answered; Whether in the Forme of an oath, a man may not sweare, directly by creatures, and indirectly by God?

Most of the Popish sort, and some Protestants hold, that hee may. But the truth is otherwise. *I say vnto you* (saies our Sauour) *sweare not at all: neither by heauen—nor by the earth—nor by thy head, &c.* Math. 5. 34. In which words, he forbids all indirect oaths, whereby men sweare directly by creatures, and indirectly by God: for so did the Pharises. Again, if a man might sweare by creatures, and conceale the name of God, it would diminish his Maiestie and authoritie, and much deceit might be vsed: for the swearer might say, that he sweare not, but onely vsed an obtestation.

Against this it is obiected, I. That *Ioseph* sweare by the life of *Pharaoh*, Gen. 42. 25. therefore it may seeme, that oaths by creatures are not vnlawfull. *Ans.* First, it may be said, that *Ioseph* sinned in so swearing: for therein he imitated the Egyptians, who sweare by the life of their Kings. Secondly, it may be answered, that *Ioseph* doth onely make an asseueration, and not an oath.

Obiect. II. The Church in the Canticles takes an oath by the Creatures. Cant. 2. 7. *I charge you, daughters of Ierusalem, by the Roes, and by the Hindes of the field, &c.* *Ans.* It is no oath, but an obtestation, whereby the Church calls the creatures, to witnesse her earnest affection to Christ. The like is made by *Moses*, Deut. 30. 19. when he saith, *I call heauen & earth to record against you this day.* And by *Paul*, in his charge to *Timothy*, 1. Tim. 5. 21. *I charge thee before the elect Angels.* In which, and the like speeches, there is no swearing, but a kind of citation, or summoning of the Creatures as witnesses. And there is great difference betweene an oath, and an obtestation. In the Obtestation, there is no more, but a calling of the creature to giue testimony, the matter beeing already apparant and manifest. But in an Oath, where the matter is not so manifest, God is made not onely a

witnesse, but also a iudge and reuenger.

Obiect. III. Saint *Paul* sweares by *his reioycing in Christ*, 1. Cor. 15. 31. which reioycing was a created passion, or a creature. *Ans.* That was also an obtestation, or a word of auouchment, and asseueration; and not an oath. For it is all one, as if he had said thus; My sorrowes and afflictions, which I endure for Christ, would testifie (if they could speake) that as certainly as I reioyce in Christ, so certainly I die daily.

Obiect. IV. *Abigail* swaue to *Dauid* by the creature; *As the Lord liueth, and as thy soule liueth*, 1. Sam. 25. 26. *Ans.* The former part of her speech may bee called an oath: but the latter is only an obtestation, or earnest auouchment, ioyned with an oath.

Now, although it pee in no sort lawfull to sweare by creatures: yet when a man sweareth directly by God, he may name the creatures in way and forme of an oath; specially, if he make them as his pawnes, and pledges, set before God, that he may in iustice bee reuenged vpon him in them, if he lieth, and sweareth not a truth.

Secl. 3.

I I. Question.

*How farre forth doeth an oath bind,
and to be kept?*

*when an oath
bindes.*

The answer to this Question is large: and therefore for orders sake I distinguish it into two parts; and first I will shew when an oath bindes, secondly, when it bindeth not.

For the first; An oath taken of things certaine, lawfull, and possible, is to be kept, yea and binds alwaies, though it be rendered euen to our enemies. To this purpose God hath giuen speciall Commandement in sundry places. Numb. 30. 3. *Who-soeuer sweareth an oath, to binde his soule by a bond, he shal not break his word; but shall do, according to all that proceedes out of his mouth,* Matth. 5. 33. *Thou shalt not forswear thy selfe, but shalt performe shine oaths vnto the Lord,* Exod. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine; that is, lightly and rashly. But Gods name:*

name is taken in vaine, when an oath made of things lawfull and possible is not kept. *David*, at the humble request of *Shimei* (who had before cursed him) pardons his fault for the time, and sweares to him that he should not die, 1. Sam. 19. 23. *David* made conscience of this oath, knowing himselfe to bee bound thereby, and therefore till his death he kept it; onely hee charged *Salomon* not to count him innocent, 1. King. 2. 9.

Now for the better clearing of the answer, we are to consider foure particular cases touching this point.

1. *Case.* What if man take an oath by false gods, whether is he bound to keepe it, yea or no?

Answer. He is, and the reasons are these? First, from the like. There was a question among the Scribes and Pharises, Math. 23. 16. whether a man swearing by the creature, were a debter or no? The Pharises taught, that if a man sweare by creatures, the oath did not binde; But Christ vers. 20. affirmeth, that he that sweares by the Temple, or by the Altar, or by heauen, sweares by God indirectly, and so takes an oath, though not a lawfull oath; and thereupon remaines bound, and is a debter: now by proportion, he that sweares by false gods, sweares by God indirectly, because the false god is, in the opinion of him that sweares, a true God, and so his oath bindeth, and is to be kept. Secondly, *Abraham* accepts the oath that *Abimelech* tendereth vnto him in the name of a false god, Gen. 21. 23. *Sodom* *Jacob* accept of the oath made vnto him by *Laban*, Gen. 31. 53. which they would not haue done, if their oathes had not bene sufficient bonds to binde them to obseruation, and performance.

It will be said; Hee that admits of an oath by an Idoll, doth communicate in the sin of him that sweareth. *Answer.* In case of necessitie, a man may admit of such an oath, without sinne. A poore man, being in extreme want, borroweth of an vsurer vpon interest. It is sinne to the vsurer to take it: but it is not so in the poore man, who is compelled by the vsurer to giue interest: Thus the poore man doth vse well the iniquitie of the vsurer: So it is in an oath; A godly man may well vse and take benefit by the wicked oathes of Idolaters, so far forth as they shall serue for the ratifying, and confirming of lawfull covenants.

II. *Case.* If a man take an oath, and afterward endure hurt

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or dammage by it, whether is he then bound to keepe his oath
or no?

Ans. If the losse bee but temporarie and priuate (the oath
beeing made of a thing lawfull) it must be indured. For *David*
reckoneth it among the properties of a good man, *That hee*
sweareth, and changeth not, though it be to his hurt, Psal. 15. 4.

And here a difference is to bee made betweene a *promissorie*
oath, and a *single promise*. A single promise may bee reuerfed by
the will, and consent of him, to whom it is made; but a pro-
mise made by an oath, is to bee kept, though losses and hinder-
rances ensue thereupon. For, the reuerence wee beare to the
name of God vsed in the oath, ought to bee of greater force
with vs, then any priuate hinderance or inconuenience, which
may befall vs, vpon the performance of the same.

III. *Case.* Whether doth an oath binde conscience, where-
unto a man is drawne by fraud and subtiltie?

Ans. If the oath be of things lawfull and possible, it bindeth
and is to bee kept, though wee were induced to it by deceit. *Jo-*
shua deceived by the Gibeonites, was brought to make Coue-
nant of peace with them, and to binde it by an oath: Now, per-
ceiuing after three daies, that they had wrought it by craft, hee
would not touch them, in reuerence of the oath that hee had
taken, *Iosh.* 9. 18, 19, 20. And about 300. yeeres after, when *Saul*
had slaine certaine of the Gibeonites, the Israelites for that fact
were punished with three yeeres famine: which could not bee
stayd, till seuen persons of *Sauls* house were hanged vp in Gi-
beah, 2. *Sam.* 21.

IV. *Case.* What if a man take an oath by feare and com-
pulsion, is he to keepe it, yea or no? For Example. A man
falling into the hands of theeues, for the safetie of his life, is vr-
ged to take a solemne oath, that hee wil fetch and deliuer them
some portion of money, and withall neuer disclose the parties:
The oath beeing thus taken, the Question is, whether hee bee
bound to keepe it?

Ans. Some Diuines are of opinion, that the oath is to bee
kept, and some say no: but generally it is answered, that it must
bee kept, because this feare did not abolish the consent of his
will. But if it bee alleadged, that in so doing, hee shall hurt the
Common-wealth, Answer is made, that if he doe not sweare se-
cretie, hee may in probabilitie bring greater damage to the
weale

weale publike, in depriuing it of a member, by the losse of his owne life. But it will bee said, By this meanes he mainraines a theefe. *Ans.* Be it so: yet he remains excusable, because that was not his intent, but onely to preferue his owne life, to the good of the Common-wealth.

Thus the most and best Diuines doe hold. But for my part I leaue it in suspense; though it seemes in likelihood, that the partie which sweares silence, doth after a sort maintaine theft, and communicate with the sin of the robber: and further giues occasion, that others may fall into the like hazzard and ieopardie of their liues. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question followes: namely, to shew when an oath binde not. An oath doth not binde in fixe Cases.

I. When it is against the Word of God, and tends to the maintenance of sinne. The reason is, because when God will not haue an oath to binde, it must not binde: For an oath must not be a bond of iniquity. Hereupon *David* hauing sworne a rash oath, to destroy *Nabal* and his house, and being stayd from it by the Lord in the meanes of *Abigail*, hee praiseth God in this manner: *Blessed be the Lord God of Israel, which sent thee this day to meete me, and blessed be thy counsell, and blessed be thou, which hast kept me this day from coming to shed blood,* 1. Sam. 25. 32, 33.

II. If it be made against the wholesome lawes of the Common-wealth, because euery soule must be subiect to the higher powers, Rom. 13. 1.

III. If it be taken of such persons, as want reason: as of children, mad-men, or fooles, because they know not what they sweare: and there can be no binding of Conscience, when he that sweareth, wanteth reason to discerne what he doth.

IV. If it be made by those, who are vnder the tuition of their superiours, and haue no power to binde themselues: as by children, which are vnder the gouernment of their parents. For these are part of their parents goods, and therefore not fit to vndertake an oath, without their consent. Neither are they to choose a calling, or make any contract of themselues, but onely by the direction & aduice of their parents; though some of the Popish sort do erroneously teach, that a child may binde himselfe by oath to become a Monke of this or that order, without consent of Parents.

V. If it bee made of things impossible : for then it is a vaine oath.

VI. If at the first it were lawfull, and afterward become impossible and vnlawfull. For such oathes God himselfe may bee said to reuerse. Thus, if a man binde himselfe by oath to liue in single life without marriage, and after findes that God hath not giuen him the gift of continencie ; in this case, his oath becomes impossible to be kept, and therefore beeing reuerfed by God, and becomming vnlawfull, it may bee broken without impietie.

To the sixe, the Papists adde two other. The first, when the oath is made vpon custome. And they put this example ; If two men going out of a doore or ouer a bridge, the one sweares by God that he will not goe first ; likewise sweares the other : yet at the last after contention, one of them goes first. In this case, saies the Papist, the oath bindes not. *Ans.* Custome cannot make that which is sinne, to bee no sinne ; or periurie, to be no periurie : but rather doubles the sinne, and makes it about measure more vile and abominable : and they that giue themselves to this vsuall, and customable swearing, cannot but oftentimes become guiltie of flat periurie.

The second Case is, when the Superiour power, that is, the Pope, or other inferiour Bishops, giue order to the contrarie, by relaxation or dispensation. *Ans.* It is false. For in euery lawfull oath there is a double bond ; one, of man to man, the other, of man to God. Now if in the oath taken, man were onely obliged to man, the oath might bee dispensable by man : But seeing man, when hee sweareth to man, sweareth also to God, and thereby is immediately bound to God himselfe ; hence it followeth, that an oath taken, cannot haue release from any creature. Therefore our Sauious Christs commandement is, *Thou shalt not forswear thy selfe, but shalt performe thy oathes, to whom ? to the Lord, Math. 5. 33.* And the oath that passed betweene *Dauid* and *Jonathan*, is called, *The Lords oath*, 2. Sam. 21. 7. and 1. Sam. 20. 8. God will haue the oath to binde, as long as seemeth good vnto him ; yea and cease binding, when it pleaseth him. And that which himselfe bindeth, or will haue to be bound, no creature can loose ; *The things which God hath com- pleted, let no man separate. Mat. 19. 6.* And herein the Pope shewes himselfe to be Antichrist, in that hee challengeth power to dis- pense

pense with a lawfull oath, made without error or deceit, of things honest and possible.

Out of this answer, another Question may bee resolved; namely, When doth a man commit periurie?

Ans. 1. When a man sweares that which he knowes to bee false. 2. When he sweares that, which hee meanes not to doe. 3. When he swearing to doe a thing, which he also meanes to doe, yet afterwards doth it not. In these three, the not performing of an oath made, is flat periurie.

That we may yet be informed, concerning the sinne of Periurie, one Question of moment is to be skanned. In Societies and Corporations, there be lawes and Orders; to the keeping wherof, euery one admitted to an office, takes a corporal oath: Afterward it falls out vpon occasion, that he breakes some of the said Statutes: The Question is, whether he be not in this case periured?

Ans. Statutes are of two sorts: Some are principall or fundamentall, which serue to maintaine the state of that body or Corporation. Others lesse principall, or mixt, that serue for order or decency. In the Statutes principall, the Law-maker intends obedience simply; and therefore they are necessarie to be kept. But in the lesse principall, hee exacts not obedience simply, but either obedience, or the penaltie, because the penaltie is as much beneficiall to the state of that bodie, as the other. The breach of the former makes a man guiltie of periurie: but it is otherwise in the latter, so be it the delinquent partie be content to beare the must if it be imposed. Thus Students and others belonging to such societies, may in some sort excuse themselves from the sinne of periurie, though not from all fault, in breaking some of the lesser local statutes, else fewe could liue in any societie without periurie.

Yet one more Question is propounded touching periurie, Whether a man may exact an oath of him whom he feares or knowes will forswear himselfe. *Ans.* A priuate man must not: but a Magistrate may, if the party offer to take his oath (not being vrged thereto) and bee first admonished of the grieuousnesse of the said sinne of periurie. In the execution of Ciuill iustice, Magistrates must not stay vpon mens sinnes: *Moses* exposed not the Israelites repentance, for their Idolatrie: but presently proceeded vnto punishment. Neither must the publike

CHAP. XIV.

Of vowes.

THe seventh head of the outward worshippe of God is concerning a Vowe. All the Questions whereof may be reduced to these foure :

I. Question.

What is a Vowe?

Ans. A Vowe, is a promise made to God of thing, lawfull and possible. I call it a *promise*, to distinguish a vow from a single purpose. For a purpose may be changed, but a vow lawfully made cannot. Againe, there is great difference betweene these two : for in a vowe, there is first a purpose to doe a thing; secondly, a binding of our selues to doe that we purpose. For this cause I tearme it a *promise*, because it is a purpose with a bond, without which there can be no vowe made.

In the next place I adde a promise *made to God*; not to Saint, Angel, or man. The reasons are these : First, a vowe is properly the worke of the heart, consisting in a purpose. Now God alone knowes the heart, and he alone is able to discerne of the purpose and intent of the same : which no Angel, Saint, or other creature can possibly doe. Secondly, when the vowe is made, none can punish and take reuenge of the breach thereof, but God. Thirdly, in the old Testament, the Iewes neuer vowed, but to God; because the vow was a part of Gods worship, Deut. 23.21. *When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it; for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.* Where by the way, wee may take notice of the superstition of the popish Church, that maketh vowes to Saints & Angels: which is in effect to make them gods, & to worship them, as the Iewes worshipped God in the old Testament.

II. Question.

II. Question.

Whether a Vowe bee now in the newe Testament, any part of Religion, or Gods worship?

The answer is threefold.

First, if a vowe bee taken for a promise of morall obedience; the answer is, that a vowe is indeede the worshippinge of God, and so shall be to the end of the world. For as God (for his part) promiserh mercie, in the couenant of grace: so we in Baptisme, doe make a vowe, and promise of obedience to him, in all his commandements; and therefore *Peter* calleth Baptisme, *a stipulation*, that is, the promise of good conscience to God. This promise once made in Baptisme, is renewed so oft as wee come to the Lords Supper, and further continued in the daily spirituall exercises of Inuocation, and Repentance.

But it may be said, We are already bound to the obedience of the Law by order of diuine Iustice; therefore wee cannot further binde our selues. *Ans.* He that is bound by God, may also binde himselfe. *David*, though hee was bound by God in conscience, to keepe the Law, yet hee binds himselfe freely by oath, to helpe his owne weakenesse, and to keepe himselfe from falling, when he saith, *I haue sworne, & will performe it, that I will keepe thy righteous iudgements.* Psal. 119. 106. And the same bond is no lesse necessary and behoofefull for vs, if we consider how prone and ready we are to fall from the worship of God.

The second Answer. If a vowe bee taken for a promise of some ceremoniall duty, as of Sacrifices and Oblations, or of giuing house, lands, and goods to the Temple; then wee must put a difference betweene the Old Testament and the New. In the Old Testament, the vowe of such duties, was part of Gods worshippinge; but in the New it is not, and that for these Reasons:

First, the Iewish ceremonies were to the Iewes; a part of Gods worshippinge: but to vs Gentiles they are not, considering they are all in Christ abolished, and none of them doe now stand

stand in force by Gods Law to vs. Thus the Passeouer was a ceremonie, or seruice, appointed by God to be obserued of the Israelites and their posteritie, Exod. 12. 24, 25. and therefore stood as a part of Gods worshippe to them for a perpetuall ordinance. But to vs in the new Testament, both it and other Legall ceremonies are abrogated, and wee haue onely two Sacraments to bee administred and receiued, as scales of the Promises of God, and parts of his worshippe, Baptisme, and the Supper of the Lord.

Secondly, that which is not commended vnto vs by God *in the name of worshippe*, is no worshippe to vs. Now, the ceremonies of the Iewes are no where commended vnto vs in that name; and therefore it is a vaine thing for any man to vow the obseruation thereof.

Thirdly, vowes of ceremoniall duties did, in a peculiar manner, & vpon speciall respects, pertain to the Iewes. Hereupon, when they vowed House, Lands, Goods, &c. to the vse of the Temple, this they did, as beeing the Lords Tenants, of whom alone they held their possessions: and hereby they acknowledged and also testified their Homages and seruices due vnto him. And this particular respect concerneth not the Church and people of the New Testament: whence it followeth, that they are not tyed by the same bond to performe worship vnto God, by the vowes of ceremonies, gifts, oblations, and sacrifices.

The third and last part of the Answer. If a vow bee taken for a promise, of some bodily and outward worke, or exercise; as fasting, giuing of almes, abstaining from certaine meats and drinks, &c. then it is not any part of Gods worship, but onely an helpe, stay, and furtherance of the same. For first, wee haue libertie of conscience in Christ, to vse or not to vse, all indifferent things. Now Gods worship is not a thing of that nature, but absolutely necessarie. Secondly, *Paul*, 1. Tim. 4. 8. affirmeth, that *bodily exercise profiteth little, but godlinesse is profitable for all things*: In which words, he opposeth godlines to bodily exercise, and therefore godlines, or the worship of God, consisteth not in them.

But the words of *David* are alleadged to the contrary, *Psal.* 76. 11. *Vow and performe vnto the Lord your God. Where wee haue a double command; one to make Vowes, another to*
pay

pay them. To which I answer: first, if *David* speaketh of the vowe of all morall duties, then the Commandement concerneth euery man; because the thing commanded, is a part of Gods worship. For it is as much as if he had said, Vow thankfull obedience vnto God, and performe it. Again, if the place bee meant of the vowe of ceremoniall duties, then it is a commandement peculiar to the old Testament, and so binds the Iewes onely: howbeit not all of them, but onely such as had iust cause to make a vowe: for otherwise they had liberty to abstaine from vowing; Deut. 23. 22. *When thou abstainest from vowing, it shall be no sinne vnto thee.* Of one of these two kinds, must the place alleadged necessarily bee vnderstood, and not of the third, which is of bodily exercise: for then it should reuerse Christian libertie in the vse of things indifferent: which no Commandement can doe.

By light of this Answer, wee may discern the error of the Popish Church, which maketh Vowes a part of Religion, and the worship of God. Nay further, it teacheth that some vowes, as namely those of Pouerty, Continency, Regular Obedience to this or that Order, are workes of merit and supererogation, tending to a state of perfection, *even in this life*; and deseruing a further degree of glory in heauen, then the workes of the Morall Law.

III. Question.

When a Vowe made doth binde, and when not?

Before I giue answer to the Question, I will lay downe this Ground:

In making of a lawfull Vow, foure Conditions are to be observed.

The first concerneth the person of him that voweth; that he be a fit person. His fitnessse may be discerned by two things. First, if hee bee at his owne liberty (as touching the things whereof hee makes a vowe) and not vnder the gouernement of a superiour. Thus in the Old Testament, if a daughter had made

made a vow, without the consent or allowaunce of her father, it might not stand in effect, *Numb.* 30. 4, 5. Secondly, if the party keepe himselfe within the compasse of his calling generall, and particular. Hence it followes, that Vowes of going a Pilgrimage, to worship this or that Idol, in this or that place (for example, *S. Iames of Compostella*; and the Lady of *Loretto*, &c.) are vtterly vnlawfull: because such persons, by this practice, doe leaue their calling and condition of life, and take vpon them a calling, not warranted by the Lord.

The second Condition is; concerning the matter of a Vow. It must bee lawfull, possible, and acceptable to God. Heereupon it followes; that there bee foure things, which cannot bee the matter of a Vow. The first is Sinne. Thus the Iewes bound themselves with a Vow, *that they would neither eat nor drinke, till they had killed Paul*, *Act.* 23. 12, 14. This their vow was nothing else, but a threatening of God himselfe: and therefore vtterly vnlawfull. Secondly, Trifles, and light matters: as, when a man voweth, not to take vp a straw, or such like. And this is a plaine mocking of God. Thirdly, things impossible: as to flie, or to goe on foote to Ierusalem. Fourthly, things meere necessary: as to dye, which cannot be auoided.

The third, is touching the Forme of a Vow. It must bee *voluntary*, and *free*. And that it may bee so, three things are necessarily required. First, that it bee made in iudgement, that is, with reason and deliberation. Next, that it bee done with consent of will. And thirdly, with libertie of conscience.

Hence it appeares, that the Vowes of children, mad-men, and fooles, or such as are taken vpon rashnesse, or constraint; also the vowe of perpetuall abstinence from things *simply* indifferent, are all vtterly vnlawfull. For, the first sort are not done vpon iudgement, the next, without due consideration, and the last are greatly preiudiciall to Christian liberty.

The fourth concernes the end; which is, not to bee a part of Gods worship, but onely a stay and proppe to further and helpe vs in the same. Now there bee three particular ends of a vow. First, to shew our selues thankful to God for blessings receiued: Secondly, to preuent sinne to come, by keeping sobrietie and moderation; Thirdly, to preserue and increase our faith, prayer, repentance, and obedience.

This ground being laid, the Answer to the Question propounded,

pounded, is this: When in vowing, wee observe the condition pre-required, the vow is lawfull, and consequently bindes the party vowing, so as if hee keepe it not, hee dishonoureth God. But when the said Conditions doe not concur in the action of vowing, it becomes vnlawfull, and the party remaineth free and not bound to performance.

Heere by the way, a Question of some moment is made: Whether *Iephth* vpon his Vow, did offer his Daughter in Sacrifice, or no? considering that it is plaine, even by the light of Nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitteth sundrie answers, according to the diuers opinions and iudgements of men, vpon the place written, Iudg. 11. And my purpose is not to examine that which others haue brought in way of resolution, but briefly to deliuer that which I take to bee the truth. I answer therefore that *Iephth* did not offer his Daughter in Sacrifice vpon his vowe: but onely dedicated her vnto God, after the manner of the Nazarites, to the end of her daies: to leade her life apart in a single estate. The truth of this answer will appeare by these reasons:

First, in the 37. verse of the chapter, the daughter of *Iephth* craues leaue of her father, to goe apart into the mountaines, for two moneths space, to bewaile her virginity. Where it may be obserued, that she went not to deplore the losse of her life, but her future estate and condition, because shee was (vpon her fathers vow) to liue a perpetuall single life. And why? Surely because (as the text saith, verse 39.) she had not knowne a man: and it was accounted a curse in Iudea, for a woman alwaies to liue vnmarried.

Secondly, in the last verse it is said in our common English translation, that the daughters of Israel went yeere by yeere, to lament the daughter of *Iephth*. But I take it, it may bee as well, or better translated out of the Hebrue, *they went to* * *talke or confer* with her, and so to comfort her: and that this interpretation may not seeme strange, the very same word is obserued in this sense, Iudg. 5. 11. there shall they * *talke or conferre* of the righteousnesse of the Lord. Now if they went yeere by yeere to comfort her, then she was not put to death.

* *Le thannoth.*
So it is expounded by the Hebrew Doctors.
Quintil. in Iud. 11. 40.
* *Ierhanna.*

Thirdly; *Iephth* is commanded by the holy Ghost, for the excellencie of his faith, Hebr. 11. 32. and that out of the same historie

historie. Now the commendation of his faith, and the vnaturall murder of his daughter cannot stand together.

But it will bee said, that *Iephth* vowed, that whatsoeuer came out of his doores to meete him, should be the Lords, and hee would offer it for a burnt offering, v. 31. *Ans.* The words may more truly bee read thus; *or I will offer it in sacrifice.* And the meaning of the vowe was this: That thing which first meeteth mee, if it be a thing to be sacrificed, I will sacrifice: if not, I will dedicate it to the Lord. For it seemes to consist of two parts, whereof the latter is coupled to the former, by a discretio conjunction, as the Grammarians speake. In this manner, the word is elsewhere taken, so as it may either way bee expounded. In the fourth commandement, *Exod. 20. 10.* in our common translation it is read; thou ~~and~~ thy sonne, *and* thy daughter: but out of the Hebrue, it may be translated either, *and*, or *or*.

It will be said againe, that *Iephth* rent his clothes; because his daughter mette him, when he returned from the victorie. *Ans.* That was in regard of her vowed virginie: which was a curse among the Iewes. And besides, hee had but one daughter, and by this meanes of sacrificing her, all hope of posteritie after him was cut off.

But it seemes, that Monastical vowe of virginie, by this example are lawfull. *Ans.* Indeepe the custome of vowing virginie began in those daies: but they thought it not a state of perfection, but rather an estate of misery; as may appeare, in that he rent his clothes, when she mette him; and the daughters of Israel went to comfort her, as being now in a wofull and miserable estate.

Vpon these Reasons I conclude, that *Iephth* did not offer vp his daughter in sacrifice, but onely set her apart, to liue a single life, to the honour and seruice of God. And *Iephth* might know euen by the light of nature, that it was a sinne to vow his daughters death, and a double sinne to kill her.

IV. Question.

Whether Monasticall or Monkish vowe binde or no?

To this the Papists answer affirmatiuely, placing the greatest part of their religion, in practice & obseruance of these vowe.
That

That wee may know them the better, they are in number three. The first is the vowe of continency; whereby a man renounceth Marriage for ever, and voweth vnto God perpetuall virginitie. The second, of Voluntarie Pouertie, which is, when a man giueth ouer all propertie of his goods, and bindes himselfe to liue by begging. The third is, of Regular obedience, when a man resignes himselfe in conscience; to bee ruled by another, and to keepe some deuised order, in all actions and duties, pertaining to religion.

Now the Question being, whether these voves binde or no? I answer in a word; they doe not, and that for these reasons:

I. First, they are flat against the Law of God, which I make manifest in the particulars. The vow of perpetuall chastitie, is expressly against Gods commandement, 1. Cor. 7. 9. *If they cannot abstaine, let them marry: for it is better to marry then to burne.* To this text the Papists answer, three waies.

First, they say, that this place of Scripture, is onely a diuine permission, and not a commandement: we reply againe directly, that it is a plaine commandement: For the intent of the Holy Ghost in that text, and in the whole Chapter, is to ordaine a necessary remedie for incontinencie, which *Paul* calls *burning*, and for the auoiding of fornication, which brings destruction to the soule. And for that purpose, he speaks not in permitting manner, but in imperatiue tearmes, *Let them warre.*

Secondly, they answer, that the words concerne onely incontinent persons, that commit fornication. Wee on the other side affirme, that they are not onely giuen to them that liue incontinently, but to all persons which are subiect to *burning*, which *burning* may be without incontinencie.

For the better vnderstanding whereof, let it bee considered that there bee three distinct degrees of lust in man. The first is, when the temptation is first receiued to the minde. The second, when the same temptation preuaileth, though with some resistance and trouble of the mind and conscience, which also (though no outward offence as yet follow, is a degree of burning. The third is, when the temptation so farre preuaileth, that the heat and will are overcome, and the duties of religion for the time vtterly hindred: This is the highest & worst kind of burning. And if we consider these degrees well, it will

easily appeare, that there may bee burning without incontinent living.

Thirdly, they answer; that this text speaketh not of persons that are free; but of those alone, who are bound from Marriage by solemne vow: wee contrariwise affirme and hold; that the words are generall, and plainly directed to all persons, bound by vowe or otherwise; and that appeares by ver. 35. where he saies, *I speake not this to tangle you in a snare.* These words doe shew, what *Pauls* mind was, touching the vow of perpetual virginitic. For he leaues euery man according to Gods ordinance, to his owne liberty, willing none by *vow* to binde himselfe from the vse thereof.

Now for the vow of Regular Obedience, that also is against the word of God, 1. Cor. 7. 17. *Ye are bought with a price, be not the seruants of men.* Where the Apostle forbids vs, to subiect our hearts and consciences, to the lawes and ordinance of men, in matters of Religion; and consequently ouerthroweth the vow of Regular obedience. For, in that a man bindes himselfe to bee ruled (in all things belonging to Gods worship) according to the will and pleasure of his Superiour, yea to eate, drinke, sleepe, to bee cloathed, &c. according to a certaine Rule giuen and prescribed by him; whereas in regard of conscience, we are bound onely vnto God.

Lastly, the vow of voluntarie Pouertie, is also a plaine abuse of Gods owne ordinance and appointment, Deut. 15. 4. *That there should be no begger in Israel.*

But it may seeme, that this law is not perpetuall: For in the New Testament we reade, that there were beggers, as namely one, that was laide at the gate of the Temple, daily to aske almes, Act. 3. *Ans.* This Law neither was then, nor is now abrogated by God; but the obseruation of it (at that time, and since) was much neglected. And the neglect of prouision for the poore, is the cause of begging, and the vowe of perpetuall pouertie, still remaines as a manifest breach of Gods holy ordinance, notwithstanding any thing that may bee pretended to the contrarie.

II. The second reason followes. Monkish voves, as they are against Gods commandement, so are they also against the Libertie of Conscience, which we haue by Christ touching the vse of the creatures, and ordinances of God: as riches, marriages,

ages, meates, drinckes, and apparell, *Stand fast* (saith the Apostle) *in the libertie wherewith God hath made you free*, Gal. 5. 1. Again, *Let no man iudge you in meat, or in drinke, or in respect of an holy day*, Coloss. 2. 16. In these places, there is granted vnto man, a free vse of all things indifferent. so it bee in no case of offence.

Now in Monkish vowes, those things which God hath made indifferent, and put in our libertie, are made necessarie: whereas no ordinance of man can make things simply necessary, and parts of Gods worship, which he himselfe hath made indifferent, and left free to the will of man. And hence it was, that the forbidding of meates and marriages, were termed by the Apostle, *The Doctrine of Devils*, 1. Tim. 4. 1.

But (will some say) doth not the ciuill Magistrate in our Common-wealth, forbid the vse of some meates? *Ans.* He doth. But by his commandement hee takes not away the libertie that we haue in the vse of things indifferent, but doth onely moderate it, for the common good, which he may doe lawfully.

III. The third reason. Some of them are out of the power and abilitie of him that voweth; as the vow of perpetuall chastitie in single life. For our Saviour saith, *All men cannot receiue this word, but they to whom it is given*, Matt. 19. 11. that is, Continencie is a gift of God, whereof all men are not capable, but those onely to whom he giueth it, when and as long as it pleaseth him; neither is it denied vnto some, because they will not, but because they are not able.

Against this, the Papist objecteth, that we may receiue any good gift of God, if we pray for it: for Christ hath said, *Aske, & ye shall receiue*, Mat. 7. 7. *Ans.* It is false, Gods gifts are of two sorts. Some are common to all that beleeu, and necessarie to saluation; as Faith, Repentance, Obedience, the Feare of God. Some againe are *specciall* gifts, not given to all, nor needfull to saluation, but peculiar onely to some; as health, wealth, continency, single life, &c. Now the promise of our Saviour, *Aske, and ye shall receiue*, is meant of things necessarie to saluation, and not of particular and specciall gifts. For some may pray for them, and yet neuer receiue them. Thus *Paul* prayed thrise, that the pricke in his flesh, the messenger of Satan, might be remooued from him, yet he was not heard, nor his petition granted. And why? Because that which he prayed for, was not a *common*

gift necessarie to saluation, but a *speciall grace*, for the time of the temptation, wherewith he was presently assaulted; whereupon answer was giuen, *My grace is sufficient for thee.*

And hence we learne, in what manner to aske things at the hands of God, when we pray. Such as are necessarie to saluation, wee may aske absolutely and simply; but things that are lesse necessarie, with this condition; If it may stand with the good will and pleasure of God.

Againe, the Papiſt alleadgeth an example of two married persons; the one whereof beeing smitten by the hand of God with the dead pallie, the other must needs pray for the gift of continencie. *Ans.* In this case a married partie may aske it; and by Gods mercy obtaine it, because now there remains vnto him or her no other remedie. But it is not so with single persons, considering that they haue another remedy, which is Marriage: and therefore they may not looke, or hope to obtaine such a gift.

Thirdly, they say, God hath giuen to all men sufficient aide and strength, that if they will vse the meanes, they may haue the gift of chastitie. For sufficient grace is giuen to all, though not effectuell. *Ans.* It is false: there is neither sufficient, nor effectuell grace giuen to all, to liue a single life; but it is a rare and speciall gift giuen onely to some. *Paul* to *Timothy* willet h *younger women*, not to indeauour to forbear when they haue not the gift, but in want thereof to marrie, 1. Tim. 5. 14. Where hee takes it for granted, that they had no such power giuen them of God, to liue in perpetuall chastitie, though they would.

IV. The fourth Reason. Popish-vowes doe abolish that order, which God hath set in the Societie of mankind, to wit, that men should not onely serue him in the duties of the first Table, but in the duties of the second, by seruing of men, Gal. 5. 13. *By loue serue one another.* Againe, Rom. 13. 10. Loue is called *the fulfilling of the Law*, because the law of God is practised, not apart by it selfe, but in and with the loue of our neighbour. From this order it followeth, that euery man, beside the Generall calling of a Christian, must haue some particular kind of life, in the which he must walke, and therein doe seruice to men: which if he refuse to doe, *he must not care*; according to the Apostles rule, 2. Thes. 3. 10.

Now

Now these vowes make a separation betweene these two; for they bring men into a generall calling, but they vtterly frustrate and make voide the particular, and the duties of it; so as a man keeping them, cannot be seiuiceable to man, either in Church or Common-wealth. Besides, by the vow of potherie, the Apostles rule is disannulled, 1. Tim. 5. 16. which is, that if a man be able to maintaine himselfe, or haue any kinned able to doe it, hee should not bee chargeable to the Church; and so there might bee sufficient almes to them that are truly poorer.

V. The fift Reason. They bring in againe Iudaisme: for Iewish religion by Gods appointment, stood in bodily rites, and outward ceremonies, actions, & gestures, yea in outward things, as garments, meats, drinkes. And their rule was *Touch not, Taste not*: from all which we are wholly freed by Christ.

VI. Sixtly, these vowes are Idolatrous and superstitious: for they are made & obserued with an opinion of Gods worship, of merit, and of the state of perfection: whereas nothing can be made Gods worship, but that which himselfe comman- deth. And bodily exercises are vnprofitable, as *Paul* saith, and therefore they cannot be meritorious. And further to dreame of a state of perfection beyond the Law of God, is to make the Law it selfe imperfect: whereas contrariwise, the Law of the Lord is perfect, righteous, and pure, Psal. 19. 7, 8.

VII. Lastly, these vowes are against the preservation of Nature: for by them, especially that of perpetual chastity, men are brought to destroy euen their own bodies and liues, which they are bound to preserve and maintaine, Eph. 5. 29. *No man euer yet hated his owne flesh, but nourisheth and cherisheth it.* The Apostle, euen in his daies, noted it as a fault, in the voluntary religion, that was then taken vp by some; that for the maintenance thereof, they spared not their owne bodies, Coloss. 2. 23. And like vnto that, is the practice of Popish Votaries, which tendeth to the ruine and ouerthrow of nature, and life it selfe.

These bee the reasons. In the next place, we are to consider the Allegations that are commonly made, in the fauour and defence of Popish vowes.

And first it is objected: In the Old Testament, Vowes were a part of Gods worship: therefore they are so to be holden in

the New. *Ans.* There is great difference betweene them. For first, they had their warrant out of Gods word: these haue not so: nay there bee expresse testimonies of Scriptures against these Vowes.

Secondly, in their vowes, there was alwaies right reserved to superiours, to reuerse them, if they liked them not. But in Monasticall vowes, all right is taken from superiours. For children are permitted to vow, & their promises must stand against parents consent. And wiues (according to the Popish doctrine) may vow, against the expresse consent of their husbands.

Thirdly, they were not perpetuall, but ceased with the ceremoniall Law. But these are supposed to haue a perpetuall equitie, that must continue till the end of the world.

Secondly, they alleadge that which is written, *Math. 19. 12. Some haue made themselves chaste for the kingdome of heauen.* *Ans.* The meaning of the text is not, that some haue vowed single life, but that there are some, who being assured that they haue the gift of continencie, vpon that gift, do endeauour to maintaine their present estate, that so they may the better serue God, and aduance his kingdome, both in themselves and others.

Thirdly, they obiekt, *1. Tim. 5. 12.* where *Paul* speaks of certaine young women, which *haue damnation, because they haue broken their first faith*: that is (as they interpret it) their vow of single life. *Ans.* The words are not to be vnderstood of the faith of the vow: but either of that faith and promise, which was made to God in their Baptisme, or the faith and promise of seruice and releefe to bee performed to the poore: and for the breach of either of these, they may be said to incurre damnation.

Fourthly, they say, Christ himselfe was a begger, and therefore why may not wee also be beggers? *Ans.* Though Christ was poore, yet was he no begger. For he kept a family, and had a treasure, *Indas* was the steward of his family, and bare the bagge, *Ioh. 13. 29.* Again, there is mention made of 200. pence, *Ioh. 6. 7.* which in likelihood was in the bag that *Indas* kept: yea, of the mony which hee had, the Disciples are said to buy meate, *Ioh. 4. 8.* And though it were granted, that Christ was a begger, yet it followes not, that wee should be so. For his poverty was expiatorie, and part of his sufferings. So saith the Apostle,

postle, *He being rich, for our sakes became poore, that we through his poverty might be made rich.* 2. Cor. 8. 9.

Fiftly, they alleadge, that the Disciples forsooke all, and liued in pouertie; and their example is propounded for our imitation. *Ans.* They forsooke all indeed, yet how? not for ever, but for a time; and that not by vow, but only in affection and disposition of their hearts. For after they had forsaken all, we reade, that they came to their nets and boats againe, Ioh. 21. 3. Again, the Apostle Paul speakes of himselfe and the rest, when he saith, *Haue we not power to lead about a wife being a sister?* 1. Cor. 9. 5. By which it is plaine, that they put not away their wiues.

Sixtly, Mat. 19. 21. *If thou wilt be perfect (saith Christ to the young man) goe, sell all that thou hast, and giue to the poore, & thou shalt haue treasure in heauen, and come and follow me.* Here (saith the Papist) our Saviour prescribes perpetuall pouertie, by expresse counsell. *Ans.* The words are no counsell, but a speciall commandment of triall, directed to this young man. And the end of it was, to discouer vnto him, his secret pride, and hypocrisie, in that he boasted, that hee had kept all the commandments, when as indeed he knew not what they meant.

Lastly, they obiekt the example of the Rechabites, who according to the commandment of their father *Ionadab*, would drinke no wine, nor dwell in houses, nor build, nor plant, nor sowe, Ierem. 35. and the Lord approoueth their practice. *Ans.* They did obey their fathers command in these things, as beeing things indifferent, but not as parts of Gods worship, in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might inure themselves vnto hardship. Secondly, this their obedience, touching these things, stood not by any vow, much lesse was it perpetuall. For then they should haue obserued all the things which they vowed, equally, which they did not; for they dispensed with their fathers voluntarie iniunction for dwelling in Tents; and as wee reade, vers. 11. *They came vp for feare of the Chaldeans, that were in the land, and dwelt at Ierusalem.*

And so much touching Popish Vowes: whereof to conclude, this may be said; That they are all, but a meere will-worship, standing vpon no ground or warrant of Gods Word, and therefore of no force to binde the conscience of men, but are to be holden, as they are in truth, wicked and abominable.

CHAP. XV.

Of Fasting.

THe eight Head of the outward worship of God, is Fasting.

By *Fasting*, I vnderstand the Religious Fast, which is ioyned with the duties of Religion; and namely, the exercises of Prayer and Humiliation. Touching it, there are three principall Questions ro be handled in their order.

I. Question.

What is a Religious Fast?

Ans. It is a voluntarie and extraordinary abstinence, taken vp for a religious end; what this end is, we shall see afterward.

First, I call it *voluntarie*, because the true and particular manner of fasting is not imposed, or determined, but left free at our owne libertie. Again, I tearme it *extraordinarie*, to distinguish it from ordinarie fasting: which stands in the practice of temperance and sobrietie: whereby the appetite is restrained, in the vse of meates and drinkes, that it do not exceede moderation. Now this kind of fast is to bee vsed of all Christians, at all times: whereas the extraordinarie is not daily and ordinarily to be practised, but vpon speciall occasions, and at speciall times, in as much as it is a more strait and seuerer abstinence then the other.

II. Question.

II. Question.

How a Religious Fast is to bee obserued?

Ans. For the obseruation of it, three things are required.

I. A iust and weightie cause.

II. A Right manner.

III. Right ends.

Sect. I.

Fasting is then to be vsed, when a iust and weightie cause or occasion thereof is offered. There be two iust causes of a Fast. The iust cause of a Fast.

The first is, when some iudgement of God hangs ouer our heads, whether is be publike, as famine, pestilence, the sword, destruction, &c. or priuate. The Prophet *Joel* in the name of the Lord, calls the Iewes to a strait and solemne Fast; and that vpon this iust occasion, because the Lord had sent a great dearth vpon the land, *Joel* 2. 14, 15, &c. *Hester* and her company fasted, when she had heard newes of the intended destruction of the Iewes, *Est.* 4. 6. The people of Nineuch which were not Iewes, but forreiners, in regard of the Couenant, when the Prophet came, and denounced destruction vnto them for their sinnes, they gaue themselues generally to fasting and prayer, *Iohn* 3. 5, 8.

The second cause of fasting is, when wee are to sue and seek by prayer to God for some speciall blessing, or for the supply of some great want. Thus, when *Daniel* desired to obtaine the deliuerance of the children of Israel; out of captiuitie in Babylon, he gaue himselfe to fasting, *Dan.* 10. 3. Thus Christ fasted, and spent the whole night in prayer vnto God, before he chose his twelue Apostles, *Luk.* 6. 12. And in like manner, *Paul* and *Silas*, when they were to found and plant Churches, vsed prayer and fasting, *Act.* 14. 23. because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, *Anna*, that she might be more feruent in prayer, fasted night and day in the Temple, *Luk.* 2. 37.

Sect. 2.

Sect. 2.

The right manner of fasting.

The second point, is the right manner of fasting : which stands in three things.

The first is, abstinence from meate and drinke : for there. in consisteth the very nature of a Fast ; and if that be wanting, it is no Fast at all. Thus *Ester* commanding the Iewes to fast for her, bids them neither eat nor drink for three daies , *Ester* 4. 16.

The second is, an abstinence from all delights, which may any way cheare and refresh nature. In this sort *Daniel* fasted three whole weeks of daies, abstaining from all pleasant bread, flesh, wine, and ointments, *Dan.* 10. 3. So when *Daniel* fasted, it is said, that he lay all the night vpon the earth, that hee neither washed, nor anointed himselfe, nor changed his apparell , 2. *Sam.* 12. 16, 20. In the solemne Fast of the Iewes, the bridegroome and bride *must come out of their chambers*, *Joel* 2. 15, 16. By these places it is manifest, that in a true Fast, there is required, not only abstinence from meate and drinke, but from all delights, recreations, and other things that might refresh the nature of man. By this, the Popish fasting is iustly reprooued ; wherein, though men are inioyned to abstaine from flesh, yet there is giuen libertie to vse other delicates.

The third thing in the manner of a Fast, is, so farre forth to abstaine from meate, and other delights, as the body may bee thereby *afflicted*. *Ezra* proclaimes a Fast, and he giues a reason thereof, that himselfe and the people *might afflict themselves*, *Ezra* 8. 2. This *afflicting* of a mans selfe, is expounded by *Paul*, 1. *Cor.* 9. 27. where he saith, *I beate downe my body, and bring it in subiectiō*. Now, though we must humble and afflict our bodies by fasting, yet wee ought not to weaken, abolish, or destroy nature ; or do that wherby the strength of nature may be taken away. For such *afflicting* is forbidden, *Col.* 2. 23. And contrariwise, wee are commanded by *Christ*, to pray for *daily bread*, that is, such food as is fit to sustaine our substances ; and therefore we may by such exercises, ouerthrow the same.

Yet for the better vnderstanding of the manner of Fasting, three Questions are to be answered.

1. *Question.* How long the fast must continue ?

Answer.

Ans. The beginning and end of a Fast, is left vnto our libertie. But it is so long to bee kept, as the principall actions of the Fast, that is, humiliation and prayer, doe continue. And though the beginning and end thereof bee free to vs, yet it is most meet and conuenient, that solemne Fasts should begin in the Morning, and last till the Euening. This was the vsuall custome of the Church of the old Testament.

II. Question. Whether in the day of a solemne Fast, a man may eat any thing or no? and if he may, what? and how often?

Ans. We may eate, and that (if need require) once or twice. Howbeit, wee must heere take with vs these two Caueats: First, concerning the quantity of our meate; it must bee lesse then ordinarie, and onely that which is necessary to preserue nature, & no more: for if it be otherwise, we abolish our Fast. Secondly, concerning the qualitie of that we eat; it must not bee dainty and pleasant, but the meanest food, and such as hath least delightfomnesse and delicacy in it. Thus *Daniel* fasted for three weeks of daies, from morning to euening: in which time he ate but a small quantitie of meate, and that which was none of the daintiest, Dan. 10.3.

These Caueats obserued, a man may lawfully take some sustentance, euen in the time of a solemne Fast. For there is no kind of meate but may then be eaten, quantitie and qualitie being obserued. In the old Testament, no cleane beast was forbidden to be eaten in the day of a Fast. And in the New, *To the pure*, saith *Paul*, Tit. 1.15. *all things are pure*. And the kingdom of God stands not in meates and drinckes, but in righteousnesse, peace, and ioy in the holy Ghost, Rom. 14.

III. Question. Whether all persons are bound to keepe the forme prescribed, in the day of the solemne Fast?

Ans. All that are able, and can abstaine, are bound. Yet because Gods worship stands not in eating; or not eating, some persons are here exempted.

First, all those that are weak, as children, aged persons, and those that are sickly. Secondly, they that, by reason of the constitution of their bodies, doe find themselues vnfit to pray, and heare the Word chearefully, when their stomacks are emptie. These persons may eate in the day of a solemne Fast, so that they obserue the Caueats before remembered. It is not with vs in these countries, as it was with the Iewes: They could

fast.

fast one, two, or three daies together; without any inconuenience; wee cannot doe the like. And the reason is plaine. Men that liue in those hot countries, haue cold stomacks, and so may fast the longer: but in colder climates, such as ours is, in respect of theirs; men being of hotter stomacks, are not able to continue fasting so long as they.

Sect. 3.

The right ends
of fasting.

The third point is, concerning the right endes of a religious Fast; and they are foure.

The first is, to subdue the flesh, that is, to bring the body, and so the bodily lusts into subiection to the wil and word of God. By eating and drinking the bodie is made heauie, the heart oppressed, the senses dull; and the whole man vnfit for the duties of humiliation, prayer, and hearing of the Word, Luk. 21. 24. That therefore this vnfitness may be taken away, not only the body it selfe, but the vnroly lusts of the flesh are to be mortified and subdued, by this exercise of fasting.

The second end is, to stirre vp our deuotion, and to confirme the attention of our mindes in hearing and in prayer. To this purpose, in the Scripture, fasting and prayer are for the most part, if not alwaies, ioyned together; because, when the stomack is full, the body and mind are lesse able to doe any good duties; and contrariwise, when abstinence is vsed, the heart is lighter, the affections in better order, the whole man more quick and liuely in the seruice of God. For this very cause *Anna* is said to worship God night and day with fasting and prayer, Luk. 2. 37. And the intent of the holy Ghost there, is to commend her for the seruencie of her prayer, which she testified, in that by such exercises, she stirred vp and increased the attention of her minde.

The third end is, to testifie the humilitie and contrition of our hearts, that is to say, our inward sorrow and griefe for sin, and our repentance and effectuell turning vnto God. Without this end, the fast is but a vaine ceremonie. And therefore the Prophet *Isaiah* calls vpon the people, to turne vnto the Lord with all their hearts, with fasting, weeping, and mourning; to rent their hearts, and not their garments, &c. *Isaiah* 2 12, 13. The Prophet *Esaie* in like manner, reprooueth the Iewes, because
when

when they fasted, they would afflict their soules for a day, & bow downe their heads as a bulrush, and lie downe in sackcloth and ashes: but made no conscience to turne from their euill waies, Esay 58: 5, 6. Therefore their outward humiliation was but hypocrisie.

The fourth end of a Fast is, to admonish vs of our guiltinesse before the Lord, and to put vs in minde of the acknowledgement of our sinnes, whereby we become vnworthy of any blessing, gift, or mercy, yea, vnworthy to goe vpon the ground, to breathe in the aire, to eate, drinke, sleepe, or inioy any other benefit. In a word, that we haue deserued by our sinnes all the plagues and punishments threatned in the Law against sinners. The Malefactor in the day of Assises, cannot giue greater testimonie of the true confession of his guiltines, then by comming before the Iudge, with the rope about his necke; neither can we bring a more notable signe of our true humiliation before God, then by comming before him, in the day of the solemne Fast, with open confession and proclamation of our guiltinesse, both of sinne and punishment. Hence it was, that in the Fast of Ninueh, not onely men, but euen the beasts were forbidden to feede or drinke water: for this very end; that the Niniuites might acknowledge their sinnes to be so great, and heinous in the sight of God, that in regard thereof, not onely the reasonable creatures themselues, but also the beasts of the field, for their sakes, were vnworthy of life and nourishment.

III. Question.

Whether Popish-Fasts bee lawfull, and approoued of God?

Ans. They are wicked, and therefore neither approoued of God, nor to be obserued by man; and that for three speciall causes.

First, the patrons and maintainers of them, doe appoint set times of fasting, which are necessarily to bee kept, vpon paine of mortall sin. And abstinence from flesh (with them) is made a matter of conscience. Now, to prescribe set times necessarily to be obserued, is contrarie to that libertie, which the Church
of

of God and the gouernours thereof haue for this purpose, onely vpon speciall occasion. When the question was moued to our Sauour, by *Iohns* Disciples, Why they and the Pharises fasted often, whereas his fasted not; Answer was giuen in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroom is with them? But the dayes will come, when the bridegroom shall be taken away from them, & then shall they fast.* Matth. 9. 15. From whence wee may gather, that times of fasting must bee according to the times of mourning. For Christ giues them to vnderstand, that they were to fast, as occasions of mourning were offered. As therefore there can bee appointed no set time for mourning, no more can there bee enioyned a set time for fasting; but must bee left to the libertie of the Church to be prescribed, as God will giue occasion. Again, the Apostle reprooueth the Church of Galatia, for obseruing set dayes, and months, and times, and yeeres, in way of Religion, Gal. 4. 10. *Montanus* the Heretick is thought (in Ecclesiasticall stories) to haue been the first that made lawes for set fasting. And the Churches of God in ancient times, fasted of their owne accords freely, not inforced by law or commandement, but as time and occasion serued.

Euseb. Hist.
Eccles. lib. 5. c. 17.

It is alleaged, that this doctrine seemes to challenge the Church of England of Heresie: for it appointeth and obserueth set times of fast. *Ans.* Nothing lesse. For our Church ioyneeth and approoueth these times, not vpon necessitie, or for religions sake, but for ciuill and politike respects: whereas the Romish Church holds it a mortall sinne, to put off a set Fast appointed, so much as till the next day following.

The second reason. They of the Church of Rome make a distinction of meates: for they wholly forbid flesh to bee eaten vpon daies of fast, and allow white-meates onely then to bee vsed, and that of necessitie. Now, this difference of meates is partly impious, partly absurd and foolish.

Impious it is, because they make it for Religions sake: for since the comming of Christ, there is a libertie given to all men whatsoeuer, to eate of all kinds of meates, without any distinction: commanding abstinence from nothing, which God hath created, to bee receiued with thanksgiuing. It is true indeed, we hold a difference betweene meate and meate: but how? not in way of Religion, but in regard of temperance and health, for ciuill

ciuill and politike vses, and respects. As for the other, we rest vpon the Word of God, and hold it with *Paul*, a doctrine of *Diuels*, to command forbearance of meates, in regard of conscience, 1. Tim. 4. 3.

But to this place of *Paul*, they giue answer, and say, That it is spoken of Heretikes, such as the Manichees; and Nouatians, &c. were, that held meates in their owne nature vncleane. We on the other side reply, and say, That this text condemnes those that make meates *any way vncleane*: and that the Papists doe put this difference in way of Religion, and conscience; as appeareth by their strait prohibition of flesh as vncleane, and that for conscience sake. And this text they shall neuer bee able shift off: for it plainly condemneth any such distinction; seeing *to the pure, all things are pure*; and euery creature of God is good, and nothing to be refused, so it bee receiued with thanksgiuing, 1. Tim. 4. 4.

Furthermore, this difference of meate is also foolish: for first, the light of nature and common sense teacheth, that in such meates as they permit, there is as much delicacie, pleasure, and contentment, yea, as much (if not more) strength: for example: in some fish, fruites, and wines, as is in flesh by them forbidden. Yea, Saint *Paul* ascribes flesh euen vnto fishes, 1. Cor. 15. 39. *There is one flesh of men, another of beasts, another of fishes, &c.* Secondly, I call it foolish, because in their set fasts they forbid flesh, but permit diuers wines, and the daintiest innicates that the Apothecaries shop can afford: whereas in a solemne fast, all meates, drinkes, and all other delights, of what kind and nature soeuer, are to bee forbome. For this was the practice of the Church in former times, to forbear not onely ordinary fooode, but soft apparell, sweete oynments, and what-soeuer it was, that serued to refresh and cheare the heart, as hath been shewed.

The third reason. The Church of Rome giueth to their fastings, false and erroneous ends; as namely, to merit something at the hands of God, thereby to satisfie his iustice for sinne, and to bee true and proper parts of his worship. And that these are false and erroneous, I prooue by these reasons:

First, they doe wholly frustrate the death of Christ, which is the onely thing in the world appointed by God, to bee meritorious and satisfactorie.

Secondly,

Secondly, Fasting of it selfe is a thing indifferent, neither good nor euill : for though it be referred to a Religious end, which is the humbling of the soule ; yet it is not good in it selfe, but onely in regard of the end. Neither is it any part of Gods Worship, being so referred ; but onely a prop and furtherance, seruing (in the right vse thereof) to make a man more fit for the duties of Gods seruice.

Thirdly, these ends, if they bee well considered, cannot be the true ends of fasting, as will appeare by this example : A begger at our doores entreates an almes ; we giue it, and hee receiues it. But will any man say, that by begging he doth merit or deserue his almes ? In like manner wee are all beggers, that haue nothing of our owne, neither food nor raiment, nor any other blessing we doe inioy ; but all we haue, commeth vnto vs onely from God. Well, vpon iust occasion wee giue our selues to fasting, we pray earnestly vnto him for mercie, in the pardon of our sins. In this case, is it not great madnesse to thinke, that wee by begging mercy, can merit mercy at the hands of God ? But prayer (saith the Papisst) as it is prayer, merits nothing, but as it is a good worke. *Answer.* Prayer, as it is a good worke, is no other then begging ; and then it is impossible, that it should bee meritorious, vnlesse it bee granted, that begging is meritorious : which cannot bee.

These reasons considered, I conclude, that Popish Fasts, which stand in force among them at this day, are wicked and damnable, and consequently to bee abolished, if it were no more, but for the blasphemous ends, which they make of them.

And thus much touching this point of Fasting, as also concerning the other Heads of Gods outward worship.

C H A P. X V I.

of the Sabbath day.

THE fourth maine Question touching man, as hee stands in relation to God, is concerning the time of Gods worship. Wherein certaine particular questions are to be resolued touching the Sabbath day.

The

The First, and most principall of all the rest is this :

Whether it bee in the liberty of the Church of God vpon earth to alter the Sabbath day from the seuenth day to any other?

In answering to this Question, I will not resolutely determine, but onely propound that which I thinke is most probable.

First therefore, I answer negatiuely, That it is not in the Churches libertie, to alter the Sabbath, from the seuenth day: The reasons are these :

I. Reason. The substance of the fourth commandment is vnalterable. Now the sanctifying of a rest vpon the seuenth day, is the substance of the fourth commandment. Therefore the sanctifying of the rest of the seuenth day, is vnalterable in regard of any creature.

That the truth of his reason may appeare, two things are to be considered. First, what is changeable and temporary in the Sabbath : and then , what is morall and perpetuall.

Set. 3.

The things which are temporarie and ceremoniall in the Sabbath day, are these :

What is Ceremoniall in the Sabbath.

I. That rigorous and precise rest, prescribed to the Iewes, which stood in the strait obseruation of three things.

First, the Iewe might not on the Sabbath goe forth, or take a iourney any whither, for any matter or businesse of his owne. For of this, there was a speciall commandement giuen, *Exod. 16. 29. Tarry euery man in his place : let no man goe out of this place the seuenth day*, namely, to doe any worke, or businesse of his owne, whatsoeuer.

Secondly, the Iewe might not kindle a fire vpon the Sabbath day. For so saith the Lord by *Moses, Ye shall kindle no fire throughout your habitations, &c. Exod. 35. 3.* It will be then said, How did they for meate and fire in winter? *Ans.* They prepared and dressed their meate the day before : as they were commanded, *Exodus 16. 24.* And for fires in winter, if they had any vpon the Sabbath, it was necessarie (as I suppose) that as they dressed their meate the day before, so they should then begin

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their

their fire also, which beeing then begunne, might bee preserved on the Sabbath.

Thirdly, the Iewe might not carry a burden. This the Lord did expressly, forbidde them by the Prophet *Jeremie*, *This saith the Lord, Carry no burdens upon the Sabbath day, neither bring them in by the gates of Ierusalem. &c. Jer. 17. 21.* And *Nehemiah* charged the men of *Judah*, with the prophanation of the Sabbath in that kinde, *Neh. 13. 15, 16, 27.* In these three particulars, stood the strict obseruation of the Iewish rest; which is altogether temporarie, and doth not concerne the times of the New Testament; because it was onely typicall, the Sabbath beeing (in regard of that manner of rest) a figure of the most strict spirituall rest from all sinne, in thought, word, and deede, required of euery true beleuer.

II. Againe, in the Sabbath this was ceremoniall and temporarie, that it was a speciall signe betweene God and his people, of the blessings that were propounded and promised in the Couenant, *Exod. 31. 13.* And these were principally two. First, it was a signe of their sanctification, to teach them, that as the Lord had set apart a day of rest, so hee did and would sanctifie the obseruers thereof vnto himselfe, by forgiuing their sinnes, and receiuing them into his fauour, in and by the Messias to come. Secondly, it was ordained by God, to figure and signifie the euerlasting rest of Gods children, in the Kingdome of heauen. Of this the Prophet *Esaie* speakes, when he saith, that *from moneth to moneth, and from Sabbath to Sabbath, all flesh shall come to worship before God, Esa. 66. 23.* And the author to the Hebrewes, *There remaineth therefore a Sabbatisme, or rest to the people of God, Heb. 4. 9.*

III. Furthermore, that was temporarie in the Sabbath, that it was to bee obserued vpon a set day, namely, the seuenth from the Creation, and that with set rites and ceremonies. So saith *Moses*, *The seuenth day is the Sabbath, Deut. 5. 14.* Againe, *On the Sabbath day ye shall offer two lambes of a yeere old without spot, and two tenth deales of fine flower for a meate offering mingled with oyle, and the drinke offering thereof: the burnt offering of euery Sabbath, beside the continuall burnt offering, and the drinke offering thereof, Numb. 28. 9, 10.*

IV. This also was Ceremoniall, that it was to be obserued, in remembrance of their deliuerance out of Egypt. Remember
that

that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, by a mighty hand and stretched out arme: therefore the Lord thy God commanded thee to observe the Sabbath day, Deut. 5. 15.

Sect. 2.

Now, as there were some things temporarie and Ceremoniall in the Sabbath: so there are some things in it perpetuall and Morall, and those I take it are three especially.

First, that there should bee a day of rest, in which man and beast might be refreshed after labour.

Secondly, that this day should be sanctified; that is, set apart to the worship of God. These two first, are therefore morall, because they are expressly mentioned in the Commandement touching the Sabbath.

Thirdly, that a seuenth day should bee sanctified to an holy rest, and that this holy rest should be obserued in a seuenth day. I say not, in this or that seuenth day, but in one of the seuen.

Now that this also is morall, it appears by these reasons.

First, the Sabbath of the seuenth day, was instituted and appointed by God in Paradise, before the fall of man, and the reuealing of Christ; yea euen then, when there was one condition of all men. This is plainly set downe in Genes. 2. as also in the fourth Commandement. And vpon this ground it is manifest, that a Sabbath of a seuenth day cannot bee a Ceremonie simply, considering the ordination thereof was in time long before all Ceremonies. If it bee objected, that it was made a Ceremony afterward; I answer, that the reason is naught. For Matrimonie was ordained in Paradise, and afterward made Ceremoniall, to signifie the spirituall vnion betweene Christ and his Church, and yet Matrimonie is perpetuall: and so is a Sabbath of a seuenth day. If it bee againe alleadged, that God did then keepe a seuenth day in his owne person, and afterward inioyned it to man by his commandement; I answer, that the institution of the Sabbath in Paradise consisted of two parts; Blessing, and Sanctification: and the meaning of the Holy Ghost is, that God did both blesse it in regard of himselfe, because he kept it in his owne person, and hallowed it also in

regard of man, by commanding it to be sanctified and kept in performance by holy duties.

Secondly, these reasons of the fourth Commandement are generall, and the equitie of them is perpetuall, and they haue this end, to vige the rest of a seuenth day. Let them be considered in particular. The first, in these words, *Six daies shalt thou labour.* Which some take to bee a permission: as if God should haue said thus; If I permit thee sixe, thou shalt allow me a seuenth. But they may bee also taken for a commandement, inioyning labour in the sixe dayes; first, because they are propounded in commanding tearmes; secondly, because they are an exposition of the curse laid vpon *Adam*, *Thou shalt eate thy bread in the sweat of thy face*, namely, in the sixe daies: and thirdly, because idlenes, the spoile of mankind, is there forbidden. This being so, there must needes bee a seuenth day, not onely of rest, to ease them that labour in the sixe dayes, but also of an holy rest, that God might bee worshipped in it. The second reason is taken from Gods example; *For in sixe daies the Lord made heauen and earth, &c.* That which the Lord himselfe hath done in person, the same must man doe by his commandement. But the Lord himselfe in sixe dayes laboured, and rested the seuenth. Therefore man must doe the same. This reason made by God to the creature, must stand in force, till bee reuerse it: which yet he hath not done, nor doth. If then these reasons doe not onely inforce a rest, and an holy rest, but a rest on the seuenth day; then this rest on the seuenth day, is a part of the fourth Commandement: and consequently the Church cannot alter it from the Sabbath day, because they cannot alter the substance of that Commandement which is eternall.

II. Reason. The Sabbath day in the New Testament (in all likelihood) is tied to that, which we call the Lords day, and that (as I take it) by Christ himselfe. The Reasons thereof are these:

I. The Sabbath day of the New Testament, is called the Lords day, Apoc. 1. 10. Now I suppose (for in these points still wee must goe by likelihood) it is called the Lords day, as the last Supper of Christ, is called the Lord Supper, for two causes. First, as God rested the seuenth day after the Creation, so Christ hauing ended the worke of the new creation, rested on this.

this day from the worke of redemption. Secondly, as Christ did substitute the last supper in roome of the Pasche, so hee substituted the first day of the weeke in roome of the Iewes Sabbath, to be a day set apart to his owne worship.

II. The Church of Corinth euery first day of the weeke made a collection for the poore, as we reade, *1. Cor. 16. 2.* and this collection for the poore in the primitiue Church followed the Preaching of the Word, Prayer, and the Sacraments, as a fruite thereof, *Act. 2. 42.* For these be Sabbath exercises, that went alwaies together in the Apostolicall Church. But it will be saide, that collecting for the Saints, is a matter of indifferencie, and may be done vpon any day, as well as vpon the Sabbath. To this I answer, that *Paul* commands the Corinthians to doe it, as he had ordained in the Church of Galatia: whereby he makes it to be an Apostolicall, and therefore a diuine ordinance. Yea, that very text doth in some part manifest thus much, that it is an ordinance and institution of Christ, that the first day of the weeke should be the Lords day. For *Paul* commandeth nothing, but what he had from Christ.

III. Christ and his Apostles kept the first day of the weeke as the Sabbath. For Christ rose again the first day of the weeke, and appeared to his disciples, *Ioh. 20. 19.* and eight daies after he appeared againe to *Thomas*, ver. 26. which was the next first day of the weeke. And this hath bene the opinion of sundrie ancient diuines. (a) *Cyrill* vpon *Iohn*, saies that this eighth day was without doubt the Lords day, and so ought to be kept, because it is likely Christ himselfe kept it holy. And the same is affirmed and taught by (b) *Augustine* and (c) *Chrysostome*. Again, the Apostles also kept it. For when the Holy Ghost descended vpon them, they were againe assembled vpon this day, *Act. 2. v. 1.* which I proue thus: The day of Pentecost was the first day of the weeke; for the Iewes were commanded to bring a sheafe of their first fruits, the morrow after the Sabbath in the Pasche, *Leuit. 23. 10. &c.* and betwixt that and Pentecost, they were to reckon fiftie dayes. Hence it followeth, that the day of Christs Resurrection, falling the morrow after the Iewes Sabbath, which is the first day of the weeke; Pentecost must needs fall on that day: and therefore the Apostles met that same day: and not they onely, but also the whole Church gathered themselues together, and did celebrate this day with

a *Cyril. lib. 12. in Iohan. cap. 58.*

b *Ad Casulanum. Epist. 86. ad Iannarium. Epist. 119. c. 13.*

c *Sermon 5. de Resurrect.*

preaching of the Word; and administration of the Sacraments, Act. 20. 7. And according to this institution of Christ, and the examples of his Apostles, hath been the constant practice of the Church, from their times vntill now.

IV. That which was prefigured, in that it was prefigured was prescribed: but the Lords day was prefigured in the eighth day, wherein the children of the Iewes were circumcised: therefore it was prescribed to be kept the eighth day. Thus the ancient fathers, by name *Cyprian* and *Augustine* haue reasoned and taught. Again, the day of Christs Resurrection was prefigured by that day, wherein the stone which the builders refused, was made the head of the corner, Psalm. 118. vers. 24. and in that it was prefigured, it was appointed by God. For then it appeared to bee true which *Peter* saith of Christ, that *God had made him both Lord and Christ*, Act. 2. 36. And the same may be said of the Sabbath of the new Testament, that it was in the figure preordained, and therefore limited and determined by our Saviour Christ vnto the Lords day. Other reasons might be added, but they are onely coniectures: these be the principall.

III. Reason. God is Lord of times and seasons, and therefore in all equitie, the altering and disposing thereof is in his hands, and belongs to him alone, Acts 1. 10. *Times and seasons the Father hath kept in his owne hand.* Again, Christ is called the Lord of the Sabbath. And *Antiochus Epiphanes* is condemned by the holy Ghost; because hee tooke vpon him to alter times, Dan. 7. 25. Besides that, *Daniel* saith, that it is God alone that changeth times and seasons, Dan. 2. 21. Now if it be proper vnto God, as to create, so to determine and dispose of times, then hee hath not left the same to the power of any creature. And therefore as the knowledge thereof, for the appointment, and alteration of the same, either in generall or particular, belongs not to the Church, but is reserved to him. The Church then, neither may nor can alter the Sabbath day. And this is the first part of the answer.

Sect. 2.

The second is this, If the Church had libertie to alter the Sabbath, then this alteration must bee made within the compass of the weeke, to the sixth, or fifth, or fourth, or second, or third.

third, or first day, and not to the eighth, or ninth, or tenth daies without the compasse of the weeke. The reason is plaine. The Church of the New Testament, hath more knowledge and more grace, then the people of the old Testament had; and in that regard ought to haue more zeale, and greater alacritie in the worship of God then they had, that it may exceed the Iewes according to the measure of grace receiued. And thus, the first and principall question touching the Sabbath, is answered and resolved.

Sect. 2.

Now, before I come to the next, let vs in the meane while Objections. see and examine the Reasons, that are brought against the answer presently made. First therefore it is alledged, that in the new Testament there is no difference of daies. For if wee haue or make difference of daies, wee are in truth no better then Iewes. That there is no distinction of daies, they prooue out of two places. The first is, Col. 2. 16. where the Apostle saies, *Let no man condemne you in respect of an holy day, or of the new Moone, or of the Sabbath day.* The second, Gal. 4. 10. where the same Apostle reproues the Galatians, for obseruing dayes, and moneths, and times, and yeeres.

To this I answer, that both the places speake of the Feasts of the Iewes, and of difference of daies, that stands in force by the Iewish Ceremoniall law. *Paul* to the Colossians, warnes them to giue no occasion to others whereby they might iustly condemne them, for obseruing of dayes in superstitious manner, vpon opinion of holinesse and necessitie, as if mens consciences were bound to such obseruation. And hee reprooues the Galatians, for obseruing daies (as it is likely they did) not onely in the Iewish, but also in the Heathenish manner. To which purpose *Paul* saith, v. 11. *He is afraid of them.* His meaning was, because they placing their saluation (in part) in their Iewish obseruation of daies, after they had beene informed touching their libertie in Christ, did thereby mixe the Gospell with the Law: and therefore hee feared lest by that meanes Christ should become vnto them vnprofitable, and so his preaching to small or no purpose.

Againe, they alledge, Rom. 14. 5. where *Paul* saith, *One man esteemes*

esteemes one day better then another, and another man counterh every day alike. In which words the Apostle blameth not them, which thinke all daies as one.

Ans. In the New Testament, all daies be as one, in regard of the aptnesse thereof to the worship of God : and yet there may be a difference of dayes in regard of order: and this *Paul* nowhere condemneth. That we may the better conceiue this distinction, we must consider a difference betweene the Iewes Sabbath and ours, which is this ; That the Iewes Sabbath was both the time of the worship of God, & also a part of his worship. But the Sabbath of the new Testament, though it be a necessarie time of Gods worship, yet it is not a part thereof. If it be said, that it is commanded, therefore it must needes bee a part of Gods worship: I answer ; It is commanded, not as Gods worship for substance, but in respect of the duties of the worship, that are to be kept and performed in it. And hence it is manifest, that in regard of Gods worship, there is no difference of daies in the new Testament, but in regard of order.

Thirdly, they obiekt, that *Paul* kept the Iewes Sabbath, as well as the Lords day. For he and *Barnabas* came to Antiochia, and went into the Synagogue on the Sabbath day, *Act.* 13. 14. And againe, he and *Timothie* conuerted *Lydia* vpon the same day, *Act.* 16. 13.

Ans. The Apostle did this vpon very good ground, not because he held the obseruation of it as necessary as the other ; but in regard of the weakenes of the Gentiles and Iewes newly called. For the Church that consisted of such persons in those daies, was not yet fully perswaded and resolved of the abrogation of the Iewish Sabbath : and therefore, for the time, he yielded to their weakenesse, and obserued it as wel as the other. But afterward, when they were confirmed, in that point he forbore that libertie, and taught the full abolishment both of it and other Ceremonies.

Fourthly, *Act.* 18. 3, 4: *Paul* is said to come to Corinth to *Aquila* & *Priscilla*, & to work with them in their trade of tent-making : and further it is said ; that he disputed in the Synagogue every Sabbath day, that is, on the Iewes Sabbaths, & exhorted the Iewes & Grecians. Hence it is gathered by some, that *Paul* did only keepe the Sabbath of the Iewes, and that both on the Lords day, & on the weeke daies, he wrought with *Aquila* & *Priscilla*.

Ans.

Ans. First, we must remember this Rule, that Charity and Necessitie doe dispense with the Sabbath, and with Ceremonies. If a Towne should be on fire, or if a City or countrey should be presently assaulted by the enemy, in the time of the Word preached on the Sabbath day; the preaching of the Word, in these cases, must cease for a time, till by convenient helpe the fire be quenched, and the enemy be taken or driuen backe. Now whereas *Paul* in the ordinarie daies of the weeke made tents, and on the seuenth too, not obseruing it, but the Jewes Sabbath; we must know, that hee did it vpon necessitie, for the saluation of the Jewes. For *Priscilla* and *Aquila* were Jewes conuerted, and Christ was not yet reuealed vnto them. And if *Paul* had but once named Christ, hee could haue done no good amongst them. Yet afterward, when he saw better opportunitie at the comming of *Salus* and *Timothens* from Macedonia, then he could no longer containe himselfe, but *burned in the spirit, and testified to the Jewes, that Iesus was the Christ, v. 5.* Now if there was cause why hee did not speake of Christ for the time, then was there cause also why he did not make profession of a Sabbath. Secondly I answer, though *Paul* did not then openly sanctifie the Sabbath; yet it is to bee supposed, that hee kept it priuately by himselfe, reseruing some speciall time for that purpose: and the contrarie cannot be shewed.

The Second Question touching the Sabbath.

How the Sabbath of the New Testament is to be obserued?

Ans. In obseruing a Sabbath of the new Testament, there are two things required; a Rest, & a Sanctification of the same rest to an holy vse. This Answer is made out of the very substance of the fourth Commandement, which is Morall, and hath nothing ceremoniall in it. And the fourth Commandement (for substance) consists in a ceasing from labour, and a holy dedication of our rest to holy vse, that is, to the worship and seruice of God.

Sect. I.

Now touching the first point, the Rest of the Sabbath; there are three seuerall Opinions, whereof two are contrarie, and the third is a meane betweene both.

The first Opinion is, that wee are bound as strictly to keepe the outward rest of the Lords day, as the Iewes were to keepe the Sabbath: and sundry men are of this minde. But I take it, this opinion is not warrantable. For (as we said before) the Iewish manner of keeping the Sabbath in straitnes, is a Ceremonie. And if we bee bound to keepe it as straitly as the Iewes did, then Iudaisme must still remaine, and the ceremoniall Law (at least in some part) must still be in force.

But in fauour of this opinion, it is alleadged; First, that the fourth Commandement is a Law, giuen as well to Christians, as to Iewes, and therefore it bindes both alike. *Ans.* The fourth Commandement bindeth Christians to keepe a seuenth day for the Sabbath, both in respect of Rest, as also in regard of Sanctification thereof; but that it bindeth them to the same strait manner of keeping the rest, as it did the Iewes, wee utterly denie.

Secondly, That the reasons vsed to inforce the Commandement, do equally binde all: therefore the Commandement it selfe. *Ans.* It is true for the dutie commanded, but not for the manner of performance. Againe, the reason alleadged doth not follow: for sometime the holy Ghost vseth a reason that is perpetuall, to inforce a Ceremonie. That *Leui* should haue no part, nor inheritance among his brethren, was a Ceremony commanded by God; and yet the Lord inforceth it, with a reason that was perpetuall, namely, because himselfe was the part and inheritance of *Leui* among the children of Israel, Numb. 18. 20.

Thirdly, that the Sabbath is a signe (to beleeuers in the new Testament) that God is their God, and they his people; and the same it was to the Iewes: therefore the bond is as strict to the one, as to the other. *Ans.* 1. Beleeuers vnder the Gospel haue two onely signes of the Couenant, Baptisme, and the Lords Supper, and no more. 2. The Scripture restraineth the Sabbath, as a signe onely to the Iewes. *It is a signe betweene*

me and you in your generations. EXO. 31. 13. Againe, v. 16. the children of Israel shall keep the Sabbath—for an everlasting covenant.

3. The Sabbath was not a signe in the first institution in Paradise. For the Couenant of grace was made after the fall of man, and the signe thereof must needs bee appointed after it: considering that before the fall, Ceremonies signifying sanctification had no place. And this is the first Opinion.

The second Opinion touching the Rest of the Sabbath, is flat contrarie to the former; namely, that on the Sabbath day (after the publike worship of God is ended, and the Congregation dissolved) men haue libertie either to giue themselves to labour, or to honest pleasures and recreations. This Opinion doth quite abolish one of the Commandements of the Decalogue. For it presupposeth all daies to bee alike, this onely prouided, that the publike worship of God be solemnly kept. Now this may bee done in any day of the weeke; and there will bee no need of appointing a sette time for Gods seruice, if all daies be equal, without any difference or distinction. But the fourth Commandement (for substance) is eternall, and requireth (vpon paine of the curse) both rest from labour, and a setting apart of the same rest; to the duties of holines and religion. And if it command abstinence from ordinary labour, then much more from pleasures and recreations.

The third and last Opinion holds the meane betweene the two former extremities, and that I take to bee the best and safest. The substance hereof consists of these two conclusions:

I. That vpon the Sabbath day of the New Testament, men are to rest from the ordinarie labours of their callings. Thus much is commanded in the fourth commandement. For the Rest it selfe was not a Ceremonie (as I said before) but the straight and precise manner of resting. Againe, it is most necessarie, that religion and the power thereof, should bee maintained amongst Gods people: which cannot possibly bee, vnlesse men (at some times) set themselves apart vnto it. The student that desires learning, doth not attaine vnto knowledge, vnlesse he doe daily consecrate and deuote himself to the study thereof. In like manner, religion cannot be preserved and maintained in the Church, except men doe wholly and continually imploy themselves in the practice of the same. Furthermore, it is the liberty that Gods Law giues to seruants, yea & to beasts, that

that they shall not be oppressed with labour by working on the Lords day; and this libertie is grounded vpon the law of nature, and common equity.

Heere the common sort are wont to reply and say; If we must rest from the labour of our callings the whole day, wee shall not be able to maintaine our selues and our families. To which it may be answered, that they which gathered Manna onely in the sixe daies, had as much as they, that gathered it on the seuenth day; and that which they gathered the seuenth day, did not remaine sweete, but stanke and perished. They therefore which rest on the Sabbath day, must not bee distracted with needlesse cares, but liue by faith, and depend vpon Gods prouidence for meate, drinke, and clothing. And the labour of the calling then vsed, when it is expressly forbidden by God, bringeth rather a curse with it, then a blessing. Againe, such persons must remember, that *Godlinesse hath the promises of this life, and the life to come*, 1. Tim. 4. 8. and if they will first seeke the kingdome of God and his righteousness, all things necessarie shall be cast vnto them in way of aduantage, *Mat. 6. 33.* Therefore, if they keep his comanderment, & rest vpon the seuenth day, God will in mercy giue a blessing, and they shal no lesse receiue from him their daily bread in that day, then in any other.

II. Conclusion. In this Rest, sundry kinds of workes may be done, and that with good conscience; principally two.

The first are workes both *holy, and of present necessitie.* And they are such as cannot be done before or after the Sabbath. These are likewise of two sorts: The first are those, that do necessarily pertaine to Gods worship, so as without them God cannot be worshipped. Of this kind is the Sabbath daies iourney, *Mat. 1. 12.* allowed among the Iewes to the people, to goe and heare the Word preached. Thus we reade, that the Shunammite went ordinarily vpon the Sabbath and new Moone, to the Prophet, to heare him. For when shee demanded leaue of her husband, to go to the Prophet, he asked her, Why wilt thou goe, seeing it is neither new Moone, nor Sabbath day, *2. King. 4. 23.* Of the same sort were the killing and dressing of sacrificed beastes, in the time of the law; whereof our Saviour saith, *Haue yee not read in the Law, how that on the Sabbath daies, the Priests in the temple breake the Sabbath, and are blamelesse?* *Math. 12. 5.* The next sort of workes of present necessitie, are those

those that belong immediately to the preservation of the temporal life of man and beast, or that serve to the good estate of them both. Such are workes of mercy: as, the watering of cattrell, *Mark. 12. 11.* the drawing of a beast out of a pit, *Luk. 14. 5.* and such like.

The second kinde of workes, that may be done vpon the Sabbath, are workes of *Christian libertie*, out of the Case of necessity. These were such as the Iewes might not do, and yet wee in the New Testament may doe them. For example: prouision and dressing of meate, making fires, and carrying of burdens. Yet vpon this libertie, men ought not to gather, that they may doe what they will, because they must cease from the ordinary execution of the workes of their callings. For the Word of God giueth no such warrant: men are in this case, to submit themselves to his will expressly reuealed, and to vse their libertie according to the same.

How two Cases are propounded.

I. Case. Whether we may not lawfully vse recreations on the Sabbath day, as shooting, bowling, hunting, hawking, wrastring? &c.

Answer. I take it, we are not denied to reioyce and solace our selues vpon this day. For to some men, at some times, recreation may bee more necessarie then meate, in case of weakenesse, for present preservation of health. And though not in that regard, yet being well vsed, it may bee a furtherance to men, in the performance of the duties of godlinesse, as well as in the duties of their calling. But this reioycing must bee such as was the reioycing of the Iewes, *Nehem. 8. 12.* which was onely spirituall, and in the Lord. For they reioyced onely for this, that they vnderstood the Law of God, that was taught them.

But as for the recreations and pastimes aforesaid, as bowling and such like, they are not at this time to bee vsed. My reason is this: That which is the more principall and necessarie, namely, labour in the execution of a mans calling, is forbidden: recreation therefore which is for labour, must cease on that day when labour ceaseth. Again, if the duties of the ordinarie vocation, otherwise lawfull and commendable, bee therefore forbidden, because they destroy the rest commanded, and take vp the minde, that it cannot bee freely employed in the affaires of God, then much more are workes of pleasure forbidden, because

because they doe the same things much more, though otherwise in themselves they be not vnlawfull. *Obiect.* Seruants must haue recreation, otherwise how shall they bee able to worke in the weeke day? *Ans.* True; but their recreation must bee granted them in the daies of labour. For recreation pertaineth not to rest, but to labour, and is therefore vsed, that a man by it may be made more fit to labour.

II. Case. Whether men vpon occasion, may not doe a worke of their callings, in the morning or euening of the Sabbath day, as Tradesmen, for example? I answer that they may, so be it they obserue foure Caueats. 1. That the worke done, be no scandall to any person. 2. That it withdraw not the minde of the worker or any other, from sanctifying the Sabbath, either publikely or priuately. 3. That it be not a worke of gaine, but a worke of mercy, or tend to a worke of mercie. 4. That it serue for the immediate preservation of life, health, or goods. Of life; thus *Elias* continued his flight from *Iezabel* many Sabbaths together, *1. King. 19. 8.* And the reason is good: the Sabbath was made for man (saith Christ) that is, not for the hurt, but for the good of man. Of health; and thus our Sauour Christ visited the sicke, *Ioh. 5. 3.* and cured the blinde man vpon the Sabbath, *Ioh. 9. 14.* By whose example, the Physician and the Chirurghion may lawfully goe, not onely to giue necessarie counsell, but to minister necessarie physicke, and doe cures. Lastly, of goods which are in present danger of losing. Thus Christ would haue the ox presently pulled out of the pit, *Luk. 14. 5.* and the ship on the shore full fraught with wares, requires present helpe, if it bee an apparent danger of sinking. Thus much concerning the first thing required in the obseruation of the Sabbath.

Sect. 3.

Sanctification
of Rest.

The second thing required in the hallowing of the Sabbath of the new Testament, is the Sanctification of Rest, which is nothing else, but the dedicating of it to a religious vse, that is; to the practice of diuine worship. This sanctification, is either publique, or priuate.

The publique, is the solemne performance of spirituall works, commanded in the second and third Commandement, and tending

ding to publike worship. And this may bee reduced to foure principall heads. 1. The reading or preaching of the Word, when the Minister publicly in the Congregation assembled, doth faithfully deliuer vnto the people pure and sound doctrine, and applies the same as necessitie requireth, and occasion serueth, to the edification and saluation of all and every hearer in publike audience: and the people on the other side, doe reuerently and attentiuely heare the same Word read and preached. 2. The administration of the Sacraments according to Gods institution, by the Ministers of the Church lawfully called. 3. Publike prayer, wherein the Minister calleth vpon the name of the Lord; and the whole congregation, in seruent affection, lift vp their hearts vnto him, and in minde giue assent to the prayers made in the name and behalfe of them. 4. Collection and giuing of almes for the reliefe of the poore, whether they bee captiues & strangers, or those that dwell among vs, the sicke, the needy, orphanes and widowes and such like. Vpon these foure heads, doth stand the whole publike worship of God. For prooffe and declaration hereof, reade these places, *Neh. 8. Ait. 2. 42. Ait. 13. 14. 15. Ait. 16. 13. Ait. 20. 7. 1. Cor. 16. 1, 2, &c.*

Private sanctification (which serueth to answer the second opinion) stands in these things: 2. That euery man in the beginning of the Sabbath, in the morning, doe privately prepare himselfe to the publike seruice that followeth, by private prayer, by examination and humbling of himselfe before God, in respect of his particular finnes. This the wise-man exhorteth vnto, when he saith, *Take heede to thy soote when thou entrest into the house of God, Eccles. 4. 17.* and his meaning is, that before a man betakes himselfe to the publike congregation, there to performe seruice and worship vnto God, he should looke into his heart, and examine his affections and thoughts, that hee come not vnprepared: which duty though it bee alwaies to be done, yet principally on the Sabbath day. The children of Israel rose vp early in the morning on the Sabbath day, to offer burnt offerings, and peace offerings to an Idoll, *Exod. 32. 5, 6.* much more ought we, &c. And it is said of our Saviour Christ, that hee arose very early in the morning before day, and went into a solitarie place to pray; and the day following was the Sabbath, when he preached in the Synagogues, *Mar. 1. 35, 36.*

2. That when the congregation is dissolued, we spend the rest of

of the Sabbath in meditation and conference of the Word before preached, and of the creatures. Thus it is said of some that heard *Paul* preach, that they received the Word with all readinesse, and *searched the Scripture, whether those things were so*, Act. 17. 11 And the whole 92. Psalm was penned, that it might be a song of the Sabbath, and it containes nothing but a meditation of the workes of God. 3. That men priuately exercised themselues in the workes of charitie and mercie; *as* in visiting the sicke, in making peace betweene those that are at discord, in releewing the poore, in teaching and instructing the ignorant, in comforting those that are distressed, *and comfortles*, Neh. 8. 12. *Then all the people went to eate and drinke, and to send part abroad to the poore, and to make great ioy.*

The third Question touching the Sabbath.

When the Sabbath doth begin?

To this some doe answer, In the euening, and some, In the morning. My answer is this, that the Sabbath of the new Testament among vs, is to beginne in the morning, and so to continue till the next morrow, and not in the euening, till the euening.

The reasons bee these: 1. The Sabbath is to beginne, when other ordinary daies beginne, according to the order and account of the Church wherein we liue. 2. It was the practice of Christ and the Apostles. For Christ (as it hath beene thought of ancient times) consecrated the Sabbath, in that hee rose from the dead early in the morning, when the first day of the weeke beganne to dawne, *Matth.* 28. 1. and therefore it is fit that the Sabbath day should then beginne when hee rose, forasmuch as it is kept in remembrance of his resurrection. The same was the practice of the Apostles. For, *Act.* 20. 7. the first day of the weeke the Iewes came together at Troas in the morning, and there *Paul* preached from that time till midnight, beeing the next morning to depart, hauing staid there, as is plaine out of the 6. verse, seuen dayes. In that text I note two things: First, that the night there mentioned, was a part of the seuenth day of *Pauls* abode at Troas. For if it were not so, then

then hee had staid at least a night longer, and so more then seven daies, because he should haue staid part of another day. Secondly, that this night was a part of the Sabbath which they then kept. For the Apostle keeps it in manner of a Sabbath, in the exercises of pietie and diuine worshippe, and namely in preaching. Yea further the continues there till he rest was fully ended: *He communed with them till the dawning of the day, and so departed,* verse 11. Besides this text, *David* saith in his Psal. of the Sabbath, that he will declare *Gods louing kindnesse in the morning, and his truth in the night,* Psal. 92. 2. making the night following a part of the Sabbath.

Against this doctrine it is alleadged, first, that the Sabbath is to begin in the euening, because in the first of *Gen.* it is said, sixe seuerall times, the euening and the morning made the first day, and so the second, and third, &c.

Ans. First; in that text when it is said, the euening and the morning made such and such dayes, by the euening is vnderstood the night, and by the morning the day, and the euening was the end of the day, and the morning the end of the night. This exposition is ancient, and yet in Scripture we finde not one place where the euening is put for the night. Secondly, I answer that the collection from that place is of no force. For thus the reason must needes bee framed: That which God did in appointing of dayes, the same must we doe in vsing of them. But God in appointing of dayes, began the day at the euening. *Ergo*, &c. The consequent is false. For the case is otherwise in the constitution of time, then it is in the vse of time constituted: and there is not the same reason of things in doing, as there is of the same things in beeing and vse. Thirdly, this did not binde the Iewes. For they in al likelihood began their Sabbaths in the morning. Indeede their solemne feasts, as the Passeouer and such like, began and were kept from euening to morning, as we may reade, *Leuit.* 23. 5. But their ordinarie Sabbath was kept from morning to morning. Whence it is, that *S. Matth.* calls the dawning of the first day of the weeke, the end of the Sabbath of the Iewes, *Matth.* 28. 1. and there is nothing (I take it) that can be brought to the contrarie.

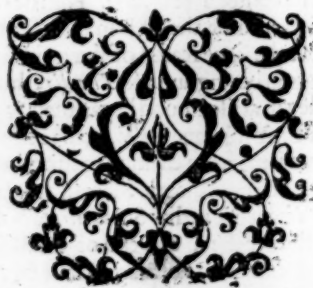
It is objected that *Moses* saith, *Leuit.* 23. 32. *From euen to euen shall ye celebrate your Sabbath.* *Ans.* The words must bee vnderstood of the feast of reconciliation, being the tenth day of
S the

the seuenth moneth, which was solemnized and kept from euen to euen. And it is called a Sabbath, because it was by speciall commandement appointed to be kept as the Sabbath day, and that in two respects. First, because it was to be kept holy by the Iewes, in humbling themselues and offering Sacrifices, v. 27. Secondly, because vpon that day it was not lawfull to doe any seruile worke vpon paine of death, vers. 25. 30.

Againe, it is alleadged that *Ioseph* of Arimathea could not embaulme Christ, by reason that the Sabbath was at hand, and this was the euening. I answer, that the Iewes Sabbath there meant, concurred with the day of their Pascheouer, and hence it was that their Sabbath began in the euening.

By this that hath bene said, the answer to the third Question is plaine, to wit, that in the New Testament the Sabbath is to begin at the morning, and so to continue to the next morning, and not as some suppose, to begin at the euen, and continue till the next euen. And thus much touching the speciall Questions of Gods worship, as also generally concerning those that belong to Man, as he stands in relation to God.

The end of the second Booke.



THE THIRD BOOKE

of the Cases of Conscience,
concerning Man, as he
stands in relation to man.

CHAP I.

*Of the Nature and differences of Vertue, and the
Order of the Questions.*



H V S far we are proceeded in the handling of two sorts of Questions, whereof some concerne man, as he is considered apart by himselfe, without respect vnto another: some againe concerne man, as he stands in the first relation, namely, to God.

Now we come by order, to speake of the third & last head of Cases, propounded by the conscience of man, as he stands in the second relation, to man. And vnder this Head are comprehended all those Questions of Conscience that are incident to the liues of men; & which doe belong vnto man, as he is a member of some Societie, whether it be a Family, the Church, or the Common-wealth.

For the better and more orderly proceeding in this Discourse, some conuenient Subiect or Matter is to be propounded, whereunto all the Questions that follow may fitly be reduced. Now of all other, the most conuenient Subiect in this kind, is *Vertue*, and therefore according to the differences of Vertue, we will distinguish the Questions into three seuerall sorts.

But before we proceed to particulars, it shall not be amisse to speake somewhat generally of Vertue, so farre forth, as the knowledge thereof may giue light to the things that follow.

Touching Vertue, two things are briefly to be remembered: first, what it is; and then, what be the distinct kindes thereof.

Vertue is a gift of the Spirit of God, and a part of regeneration, whereby a man is apt to liue well.

I call it first, *a gift of the Spirit of God*, because in whomsoever it is,

it is, whether in Christians or in Heathen men, it hath the nature of a gift that floweth immediately from the Spirit of God. And this I put in the first place, to confute the receiued error of the wisest Heathen Philosophers, which call Vertue an habit of the minde, obtained and confirmed by custome, vse, and practice.

Secondly, I call it such a gift, as is also a *part of regeneration*; and this is added for two causes.

First, that we may put a difference betweene Christian and Heathen vertues. For, howbeit the same vertues in kinde and name, are and may be found, both in them that professe Christ, and those also that are ignorant of the true God; yet they are in them after a diuers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in those that bee true Christians, they are indeede not onely the gift of Gods Spirit, but also essentiall parts of regeneration.

That we may the better yet conceiue the difference, we must vnderstand, that the grace of God in man, is two-fold; *restraining and renewing*.

Restraining is that, which bridleth and restraineth the corruption of mens hearts, from breaking forth into outward actions, for the common good, that Societies may be preferred, and one man may liue orderly with another. Renewing grace is that, which doth not onely restrain the corruption, but also mortifieth sinne, and renews the heart daily more and more. The former of these is incident to Heathen men: and the vertues which they haue, serue onely to expresse the act of sinne in their outward actions: but in Christians, they are graces of God, not onely bridling and restraining the affections, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen bee graces of God, yet they are but generall and common to all: whereas the vertues of Christians are speciall graces of the Spirit, sanctifying and renewing the minde, will, and affections. For example, chastitie in *Ioseph* was a grace of Gods Spirit, renewing his heart: but chastity in *Xenocrates* was a common grace, seruing onely to curbe and restrain the corruption of his heart. And the like may be said of the iustice of *Abraham* a Christian, and of *Aristides*, a Heathen.

Secondly,

Secondly, I adde this clause, to meet with an error of some learned Philosophers, who taught, that the very nature of Vertue standeth in a meane, or mediocritie of affections. This that they say is true in part, but not wholly. For the mediocritie, of which they speak, without renouation of affections, is nothing: and therefore all vertues, that are not ioyned with a renouation and change of the affections, are no better then finnes. This point the Philosophers neuer knew: and hence it was, that they stood onely vpon a mediocritie, defining a man to be truly vertuous, that did wisely obserue a meane betweene two extremes.

Lastly, I say that this gift of God, *makes a man fit to liue well.* In which clause standeth the proper effect of Vertue; which is, to make those in whom it is, to leade their liues well. And by this we are aduertised, to take heed of the opinion of Philosophers, concerning some particular vertues. For in their moral discourses, they giue both the name and the nature of Vertue, to those things, which are either false and counterfeite vertues, or indeed none at al. For example, *Aristotle* makes *Urbanity* a vertue, which is indeed a sin, being nothing else, but a dexterity in mocking and descanting vpon mens persons and names: and so it is reckoned by *Paul* amongst grievous finnes and vices, which are to be auoided, *Eph. 5. 4.* Again, the Philosopher calls *Magnanimity* (whereby a man thinks himselfe worthie of great honours, & thereupon enterprizeth great things) a Vertue; which notwithstanding is to be holden a flat vice: For by the law of God euery man is to range himselfe within the limits of his calling, and not to dare once to goe out of it. Whereas on the contrarie, the scope and end of this vertue (as they tearme it) is to make men to attempt high and great matters aboue their reach, and so to goe beyond their callings. Besides, it is directly opposite to the vertue of humilitie, which teacheth that a man ought alwaies to be base, vile, and lowly in his owne eyes. The Prophet *Dauid* cleares himselfe of this sinne, *Psal. 131. 1.* when he saith, *Lord, I am not high-minded, mine eyes are not haughty, I haue not walked in things that be great and aboue my reach.* Furthermore, no Vertue must make vs to forsake good life: but euery one serueth for this end, to make vs fit to liue a godly life.

The next point to be considered is, What be the kindes of vertue.

Virtue is either in the minde of man, or in the will. The vertue of the minde, is prudence. The vertue of the will, is, that that orders mans will; and it is two-fold: for it respecteth either our selues, or others.

That which respect our selues, is conuersant about two maine things in the heart of man, the reuenging; and the lusting power. That which respecteth the reuenging power, is *Clemencie*; which standeth in the ordering and reforming of the raging power of Anger. The next, which respecteth the lusting power, is *Temperance*.

Virtues that doe respect others, are either concerning courtesie, as *Liberalitie*; or concerning Equitie. And these consist partly in doing of equitie, as Iustice; partly in defending and maintaining it, as Fortitude.

Now according to this distinction of vertues, the Questions of Conscience are to be distinguished, in this sort: Some of them concerne Prudence; some concerne Clemencie; some Temperance; some Liberalitie; some also concerne Iustice, and some Fortitude. Of all which in order.

CHAP. II.

Of Questions concerning Prudence.

THere are two maine Questions of Conscience, which concerne Prudence:

I. Question.

How man should practise Prudence or Wisedome.

This I acknowledge, is a high point in the life of man, & such, as cannot be resolved as it ought, without great deliberation; notwithstanding I will do mine endeauor to answer something.

Concerning Prudence, there are sundrie things to be considered.

First, what is the beginning of the practice of this vertue; and that in a word, is the Feare of God. This feare standeth
princi-

principally in two things : the first is, a reuerent awe of the Ma-
iestie of God in all places, and at all times ; whereby we are re-
solved, that wherefoeuer we are, we are in his presence ; and
whatfoeuer we thinke, speake, or doe, it is wholly and perfectly
knowne vnto him. The second is, a resolved care to walke as in
the presence of God ; that is, to keepe his Commandements,
and to yeeld obedience vnto his Maiestie in all things. Now
that this feare is the beginning of wisdom, it appeares by sun-
dry places of Scripture, *Psal. 111. 10. The beginning of wisdom,*
is the feare of Iehouah. Prou. 3. 7. The beginning of knowledge,
is the feare of the Lord : fooles despise wisdom and vnderstanding.
Moses telleth the children of Israel, that herein stood their
wisdom and vnderstanding before the eyes of all people, that
they obserue & practise all the Ordinances and Iudgements of
God, which he had commanded them, *Deut. 4. 6.* And *Dauid*
professeth of himselfe, that by his dayly meditation in the Law
of God, and keeping his Commandements, he became wiser then
his enemies, *Psal. 119. 98. yea, of more vnderstanding then all his*
Teachers, vers. 99. yea further, *more prudent then the Ancient,*
vers. 100.

Secondly, we must consider the Rule of Prudence, and that is
spirituall vnderstanding, whereby we are enabled to know and
conceiue spirituall truth and falsehood, good & bad. This *S. Paul*
wished vnto the Church of Coloss. when he saith, *We cease not*
to pray for you, and desire that ye might be fulfilled wth knowledge
of his will, in all wisdom and spirituall vnderstanding, Coloss. 1.
9. And the same Apostle exhorting the Romans to giue vp their
bodies a liuing sacrifice, holy and acceptable vnto God, and
not to fashion themselues like vnto this World ; he makes the
ground of his exhortation, and consequently the rule of their
obedience thereunto, *the renouation of their mindes or vnderstan-*
dings, to this end, *That they might prooue what is the good will of*
God, acceptable and perfect, and answerably do and performe the
same, *Rom. 12. 2.* And his reason is good ; because though Pru-
dence be the rule of all vertues, as the ancient Philosophers a-
mong the Heathen haue affirmed ; yet it selfe must be ruled by a
higher rule, which they knew not, namely, by spirituall vnder-
standing and knowledge, according to the Word of God.

Thirdly, we are to consider what is the practice of Prudence,
and wherein it consisteth.

In the practice thereof, two actions are required: the one, is *Deliberation*; whereby, according to spirituall vnderstanding, wee enter into aduice, what is good and bad; what Truth and Falsehood; what is to be embraced and done, and what not. The other, is *Determination*; whereby we resolve, vpon former deliberation, to embrace, to doe, to follow, and pursue the best things in euery kind. And therein stands the very nature and forme of true Christian prudence, when a man (vpon due consideration of things and actions, together with their properties and circumstances) proceedes to a holy and godly resolution, according to the Rule aforesaid. Now the practice of Prudence in these two actions, is very large, and consisteth of sundry Branches. I will onely touch the principall, and propound them in these Rules following.

The first Rule is this: *A man must in the first place, and above all things in the World, carefully provide for the forgiveness of his sinnes, and the saluation of his soule.* This our Saviour Christ commandeth as a speciall dutie, *Matth. 6. vers. 33. Seek ye first the Kingdome of God, and his righteousness.* And sinners and virepentant persons are sundry times in Scripture termed fooles, as in many other respects, so principally in this, because they faile in this point of wisdom, going on in their sinne, without repentance. The five Virgins in the Gospel are for this very cause pronounced *foolish*, or *fooles*, because they provided not for the ~~Q~~^{Cor} of Faith, but did onely content themselves with shining Lampes, that is, a naked profession of Religion and Vertue; and for want of wisdom and prudence in this point, they were rustly depriued of acceſſe into the Bride-chamber. Thus the rich man, that had great reuenues and abundance of worldly wealth, is notwithstanding termed by God himselfe a foole, because he gathered riches to himselfe; and was not rich in God; that is, he minded earthly things, and placed his chiefe felicitie in vaine and transitorie riches, not once forecasting how to come into the fauour of God, that he might be ſaued.

To this Rule, I adde that which *Paul* by way of Caucare commendeth to the Ephesians, *Eph. 5. 16. Take heed that yee walke circumspectly, not as vnwise, but as wise, redeeming the time.* As if he should say, Play the part of wise men, take time while time serues, lay hold of the meanes of saluation, vse no delays
in

in heavenly matters , deferre not your repentance from day to day ; for the dayes are euill , and you may be surprized in your finnes before you be aware.

II. Rule. *We must vse continuall watchfulnesse against our enemies; but specially against our spirituall enemies.* This watchfulnesse our Sauour commandeth often in the Gospel , but specially in *Mark. 13. 33. Take heed, watch, and pray. 35. Watch therefore, for ye know not, &c. 37. Those things that I say vnto you, I say vnto all men, Watch.* And S. Peter exhorteth in like manner, *Be sober, and watch; for your aduersarie the Diuell, as a roaring Lyon, walketh about, seeking whom he may deuoure, 1. Pet. 5. 8.*

Now this dutie stands principally in two things. First , that we diligently obserue the danger wherein we are , by reason of temptations. Secondly , that we dayly labour to search and find out the secret counsels , practises , and enterprizes of our enemies ; and withall , seeke to preuent them. To this purpose, we must watch against the corruptions of our hearts , the temptations of the Diuell, and the day and houre of our death, that we be not found vnprepared. For our owne finnes are many; *Satan* is strong and subtile in his suggestions , and temptations ; and Death, though of all other things it be most certaine , and cannot be auoided, yet it is most vncertaine , in regard of the time when , the place where , and the manner and kind of what, and how a man shall end his dayes.

III. Rule. *Euery man must measure himselfe by his owne strength , and doe nothing beyond his abilitie.* This Rule is set downe, though expressed in other tearmes, *Rom. 12. 3. No man must presume to vnderstand aboue that which is meet to vnderstand, but ought to be wise according to sobrietie, as God hath dealt to euery man the measure of Faith.* An example of the transgression of this Rule , we haue in *Dauids* three Worthies; who brake into the Host of the Philistines, to fetch *Dauid* the King Water from the Well of Bethlem, *1. Sam. 23. 16.* Which act of theirs was a rash enterprize , and such an one, as *Dauid* himselfe condemneth in that Chapter ; because they went beyond their strength , to encounter with a whole garrison of men, they being themselves but few, namely, three in number.

IV. Rule. *We must distinguish betweene the necessarie workes of our Callings, that pertaine to vs, and other workes that are out of our Callings, and pertaine not vnto vs; and we must doe the other, though*

we leaue these vndone. This Rule is propounded in *1. Theff. 4. 11.* Meddle with your owne businesse: that is, doe the necessarie workes of your Callings, that belong to you, though you leaue the other for the time, vndone. The contrarie to it, is to liue or to behaue himselfe inordinately; *2. Theff. 3. 7.* And we haue an example of the transgression hereof in *Peter, Ioh. 21. 21.* whom when Christ had commanded to follow him, he would needes aske him, what *John* should doe? Christ giues him this answer, *What is that to thee?* In which words he teacheth, that not only *Peter*, but also euery man must attend vpon the necessarie and proper workes of his owne vocation, and not deale with other mens businesse; which because *Peter* did, hee is by that answer secretly reproofed, and iustly condemned of curiositie in that behalfe.

V. Rule. *We must put a difference betweene things honest and of good report, and of things dishonest and of bad report; and these we are to let passe, and onely to doe the other, Phil. 4. 8. Whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report; if there be any vertue, if there be any praise, thinke on these things.* To this may be added one Caueat, That of two euils which are both sinnes, we must not onely not chuse the lesse, but we are to chuse neither. For their damnation is iust, who affirme, That men may doe euill, that good may come of it, as the Apostle saith, *Rom. 3. 8.*

VI. Rule. *Things of profit and pleasure, must giue place to things that belong to vertue and honestie.* This conclusion, the light of Nature teacheth. Worldly men say, Who will shew vs any good? But *Dauids* prayer is, *Lord, lift thou vp the light of thy countenance vpon vs, Psal. 4. 6.* Godlinesse is the great gaine: therefore all gaine must giue place to godlinesse, *1. Tim. 6. 6.*

VII. Rule. *We may not trust men, vpon faire pretences that they make vnto vs, without further triall.* This point was practised by our Sauior Christ: who, though many beleued in his Name, when they saw the miracles which he had done; yet he did not commit himselfe vnto them, because hee knew them all, *Ioh. 2. 24.* And it is also verified by the common Prouerbe, *First trie, and then trust.*

VIII. Rule. *Wee must giue place to the sway of the times wherein we liue, so farre forth as may stand with keeping Faith and a good*

Duobus malis
non minimum,
sed neutrum
eligendum.

good conscience. We may not be temporizers, and change our Religion with the times: but yet we may and must giue place to times, as we giue place to the streame, so that it be done with keeping of true Religion, and good conscience. This Rule was practised by *Paul*, *Act. 28. 11.* who liuing among the Heathen, was constrained to speake as they; and therefore he saith, that he departed in a Ship to Rome, whose badge was *Castor* and *Pollux*, *Act. 19. 10.* Againe, he was three yeeres in Ephesus, an idolatrous place, where the great goddesse *Diana* was worshipped; yet in all that time he contained himselfe, and spake nothing in particular against *Diana*, but onely in generall against false gods; saying, that they be no gods that are made with hands, *uer. 26.* Nay, *Alexander* could not charge him with this, that he had in all that while, blasphemed their goddesse *Diana*. *Paul* therefore was faine to yeeld to the sway of those times, that so he might doe some good in Ephesus by his Ministry. Whereas, if he had spoken against *Diana* directly, it had not bene possible for him to haue done that good by preaching, which otherwise hee did. Againe, in the Primitiue Church, the Apostles, for the weaknes of the Iewes, did yeeld to the vse of Circumcision, and permitted abstinence from blood, and that which was strangled, &c. so farre forth, as it stood with pure religion, and good conscience: and if they had not so done, they should not haue wonne the Iewes to the faith as they did.

IX. Rule. *If wee cannot doe the good things that we desire, in that exquisite manner that we would, we must content our selues with the meane; and in things which are good, and to be done, it is the safest course to satisfie our selues in doing the lesse; lest in ventring to do the more, which cannot be, we grow to the extremitie, and so faile or offend in our action.* It is a good & wise counsell of the Preacher, to this purpose, *Eccles. 7. 16.* *Be not iust ouermuch:* and his meaning may be this; Be not too strict or curious in effecting that which thou intendest exactly, when thou canst not; but rest contented in this, that thou hast done thine endeaour; and take to the lesse, when the greater cannot be effected. In some countries, Popish Images erected in Churches, doe stand vndefaced. The good desire of the people is, that they may bee pulled downe; but this cannot bee brought to passe. What then are they to doe in this case? they must not grow to extremitie, and pull them downe themselves; but they must in-

treat the lawfull Magistrate for their remooucall, and pray to God, that he may be mooued so to doe; and in the meane time, rest content with that they haue done, and wait the Magistrates pleasure. In the Iudiciall law, by reason of the hardnesse of the Iewes hearts, sundrie sinnes could not vtterly be taken away, as diuorcements, polygamy, vsury. Hereupon, the Lord makes a law of Toleration, without approbation; and did not remoue them quite away; for that was not possible, in regard of man, for the time: but restrained the euill, that could not be quite cut off and abolished otherwise. And herein appeared the great wisdom of God, in making a Law not to allow of, nor yet vtterly to take away, but to moderate the practice of these sins in the Iewes, for the hardnes of their hearts. In like maner, in this our Land there is the practice of Vsurie, a sinne that cannot, nor euer shall be rooted out vtterly. For this cause, the States of this kingdome haue, out of their wisdom, prouided a Law for the toleration thereof after a sort, and that vpon speciall cause. For if the Magistrate should haue enacted a Law vtterly to abolish it, it would before this (in likelihood) haue growne to great extremitie. The same was the practice of the Apostles in their times, who yekled to beare with the vse of Circumcision for a time, when they could not otherwise vtterly cut it off.

II. Question.

Whether a man may lawfully and with good conscience, vse Policie in the affaires of this life?

Answe. There be foure principall Caueats, which being obserued, Policie may be vsed, and it is not against Christian religion. 1. Nothing must (in policie) bee said, done, or intended, to preiudice the truth, specially the truth of the Gospell. 2. Nothing is to be said, done, or intended, against the honour and glorie of God, either in word, in deed, or in shew. 3. Nothing must bee wrought or contriued against iustice that is due to
man

man. 4. All actions of policie, must be such as pertain to our calling, and be within the limits and bounds thereof. For if any action whatsoeuer, bee done out of that calling wherein God hath placed vs, or at least be not answerable thereunto, though it bee plotted and attempted in neuer so great wisdome and policy, it is vnlawfull and not warrantable.

These Cautions obserued, it is not vnlawfull to vse that which we commonly call Policie. And the reason is this: when any busines is to be done, we must take a two-fold inquirie: First, into the thing to be done, whether it bee good or badde, lawfull or not lawfull, commanded or forbidden. Secondly, into our selues, whether the worke in hand bee agreeable to the calling of the doer, or answerable to that duty which he oweth to God and man. Now because both these are grounded vpon the former cautions, therefore wee conclude, that whatsoeuer busines is taken in hand, and not fited vnto them, it hath not good warrant, and so cannot bee done with good conscience.

Yet for better clearing of this Answer, let vs a little consider the Scriptures, and the examples were recorded, touching this policie. In *Iosh. 8. 5.* we shall find that *Ioshua* vseth Martiall policy in the besieging of *Ai*, placing one part of his armie in an ambush, and causing the other part to flie: for by that meanes, the men of *Ai* comming out of the citie, and pursuing those that fled, the souldiers that lay in Ambush, tooke the citie and destroyed it. In *2. Sam. 5. 23.* *David* beeing to make warre against the Philistines, asketh counsell of God, and God teacheth him policie: he therefore in his owne example allowes policie; and more especially those wise and prudent shifts in warre, which we call Stratagems or policies of the field. Wee haue also the example of *Paul* for this purpose, who *Act. 21. 26.* faines himselfe to haue made a vowe to be a Nazarite, that hee might yeeld somewhat to the weakenes of the Iewes, who were not sufficiently informed in the doctrine of Christian libertie. This practice was warrantable, neither was it a sinne in *Paul*: for he did it by the counsell of the Church at Ierusalem, ver. 20. 24. And *Paul* himselfe neuer made mention of this, as of a sinne: which he would vndoubtedly hane done, had it been a sinne. Againe, *Act. 23. 6.* when he was brought before *Ananias* the Priest, and the counsell at Ierusalem, being in some danger,

danger, hee vseth policie: for he pretended that he was a Pharise, and by that meanes raised a disension betweene the Pharises and the Sadduces. And the was no sinne in *Paul*: for he spake no more but the truth; onely hee concealed part of the truth.

Now if it fall out otherwise, that policy be vsed, and any of these foure Caueats bee not obserued, then it loses both the name and nature of true policy, and becomes fraud, craft, and deceit, and so is condemnable. Example thereof we haue in *David*, 1. *Sam.* 21. 14. who when he came to the court of Achish King of Gath, and saw himselfe in danger, he faines himselfe madde. Which though he did to saue his owne life, yet his policie was not to bee allowed of: for it tended to his owne disgrace (he being King of Israel) and it was also dishonourable vnto God, who had appointed him to be the King of Israel. Again, that which is commonly called the policie of *Machiavel*, is here to bee condemned. For it is not answerable to the Caueats before remembred. Besides that, it is not only against the written law of God, but euen against the law of Nature. And the very foundation thereof standeth only in the practice of lying, swearing, forswearing, in fraud, deceit, and iniustice.

C H A P. I I I.

Of Questions concerning Clemencie.

Clemencie or meekenes, is a vertue, that serues to moderate wrath and reuenge.

Touching Clemencie there bee three Questions.

I. How a man is to carry himselfe, in respect of iniuries and offences done vnto him?

II. When anger is a sinne, and when not.

III. How a man should remedie his rash and vniust anger?

I. Question.

How a man may carrie himselfe, in respect of iniuries and offences done vnto him?

Ans. That a man may behaue himselfe so as becommeth a Christian in these cases, he must in the first place, inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to vs by others, are of three sorts.

The first sort, and the least are, when some things are done to vs, that doe onely displease vs, but bring no losse or hurt to vs. These bee light offences; and of this kinde are common infirmities, as hastinesse, teastinesse, frowardnesse, slownesse and dulnesse of nature: of this kinde also, are reproches of vnskilfulnes, ignorance, basenesse, pouertie and such like. The first degree then of Clemencie is, not so much as to take notice of these sleight offences; but to let them passe, and burie them in obliuion. *Salomon* saith, *A mans vnderstanding deferreth his anger, and it is his credit to passe by an offence*, *Prouer. 19. 11.* His meaning is, that when small offences are done, which cannot be auoided, then in discretion a man should withhold his anger, and not take notice of them, but passe by them and let them goe: for this shall bee a farre greater ornament vnto him, then if vpon the deede done, hee should haue hastily proceeded to reuenge.

The second sort of Offences, are small iniuries, such as doe not onely displease vs, but withall bring some little hurt to vs, either in our goods, life, or good name. Now, the second degree of mekenesse is, to take notice of these, but withall to forgiue them and put them vp. The reason is, because alwaies greater care must bee had of peace and loue, then of our owne priuate affaires. Reade the practice hereof, *Ioh. 8. 49.* It was objected to Christ wrongfully, that he was a Samaritane, and had a Diuell. Christ takes knowledge of the wrong, and saith, *Y^e haue reproched mee*; but withall he puts it vp, ouely denying that
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which they said, and clearing himselfe, *I haue not a Dinell, but I honour my father.* David had receiued great wrong at the hands of *Ioab* and *Shemei*, as appeares in be historie of his life; but principally, when hee came first to be King of Israel, 2. Sam. 3. and yet he takes not a hastie course, presently to be reuenged vpon his aduersaries: but proceedes in this order: First, he takes notice of the fact, and commits his cause to God, ver. 39. and then afterward, as opportunity serued, gaue the parties their iust desert. The reason was, because being newly inuested in the Kingdome, his aduersaries were strong, and himselfe weake, euen by his owne confession, and therefore not able at the first, to redresse the iniurie done vnto him. But when hee had once established himselfe, then he doth not onely beginne, 2. Sam. 19. 14. but proceedes to full execution of punishment vpon them, as we read, 1. King. 2. ver. 5, 6, 34, 35.

The third sort of Wrongs, are greater iniuries; such as are not onely offensive to our persons, but withall doe preiudice our lines, and bring a ruine vpon our estates, both in goods and good name. These are the highest degree of iniuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemencie, which stands in three things: First, in taking notice: secondly, in forgiving them: thirdly, in a iust and lawfull defending our selues against the wronging parties. This is the summe and substance of the answer.

For the better conceiuing wherof, sundry Questions are further to be propounded and resolued.

First in generall; it is demanded, how a man should and ought to forgiue an iniurie?

Ans. In forgiueneffe there be foure things.

The first is forgiueneffe of *Reuenge*, that is, of requiting euill, either by thought, word, or deed. This must alwaies bee practised. For vengeance is not ours, but the Lords: and great reason then, that wee should euermore forgiue, in regard of reuenge and hatred. This the Apostle teacheth, when hee saith, 1. Cor. 13. 5. *Love is not prouoked, it neuer thinketh* (much lesse speakes or doth) *euill.*

The second is forgiueneffe of *private punishment*: which is, when men returne punishment for iniuries done, in way of requitall; and this must alwaies take place with vs, because as
vengeance

vengeance it selfe, so also punishment in way of reuenge, is Gods alone.

The third is, *forgiueneſſe of iudgement*, when we iudge an iniurie done, to bee an iniurie. This iudgement we are not bound to forgiue vnto men. For we may with good conscience, iudge a sinne and a wrong to be as they are. And yet notwithstanding, if a man make satisfaction for the wrong done, then there ought to be forgiueneſſe, euen in regard of iudgement.

The fourth is *forgiueneſſe of ſatisfaction*. This we are not alway bound to remitte; but we may with good conscience alway require ſatisfaction where hurt is done.

Secondly, for the further clearing of this generall Question, wee are to answer ſome particular Cases vſually propounded in the liues of men, and namely ſiue.

I. Whether a man may defend himſelfe by law?

II. How he may defend himſelfe by law?

III. Whether a man may defend himſelfe by force?

IV. How?

V. Whether a man may defend himſelfe by Combate?

I. *Caſe.* Whether a man may, with good conscience and a meeke Spirit, defend himſelfe by law, for wrongs that are done vnto him?

I answer affirmatiuely: A man may, with good conscience, defend himſelfe againſt great iniuries, by the benefit of law. For Magiſtracie is Gods ordinance, for the good of men, *Rom. 13.*

4. & therefore men may uſe the benefit of the authoritie, iudgement, and iuriſdiction of Magiſtrates, without breach of conscience. Again, it is the expreſſe law of God, that when a falſe witneſſe riſeth vp againſt a man, to accuſe him of a treſpaſſe; that both the accuſer and the accuſed ſhould ſtand before God, that is before his Priests and Iudges for the time beeing, and haue remedie at their hands. An example of which iudiciall defence, we haue in *Paul*, who in caſe of wrongs, makes his appeale to the iudgement ſeate of Rome, *Act. 25. 10.*

But it is alleadged out of Scripture to the contrary, *Luk. 6. 29.* *To him that ſmiteth thee on the one cheek, offer alſo the other, Mat. 5. 40.* *If any man will ſue thee at the law, and take away thy coate, let him carrie thy cloake alſo.*

Anſ. Theſe places are ſpoken of priuate perſons, that want the defence and aſſiſtance of the publike Magiſtrate: and ſuch

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must rather suffer wrong vpon wrong, blow vpon blow, and losse vpon losse, then right their owne wrongs, by reuenging themselves.

Again, it is obiected, that *Paul* saies, Lawing is a fault, *1. Cor. 6. 7. There is utterly a fault among you, because yee goe to law one with another, &c.*

Ans. Wee must distinguish betweene things themselves, & the manner of doing them. When *Paul* saies, *it is a fault*, he condemneth not lawing absolutely in it selfe, but the Corinthian manner of going to law: which was this; First, they went to law with scandall, before the Tribunalls of Heathenish and vnbelieuing Iudges, and so made the Gospell to bee slandered and reproched. Secondly, they went to law vpon light causes, and for small iniuries, which they might well haue put vp and easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage, and enuie, so as they could not temper themselves, but must needs goe to law in the first place; which should rather haue bene the last and the desperate remedie of all. And this bad manner of suing one another at the law, is it which *Paul* rebukes as a fault. And it is to bee obserued, that *Paul* notes their fault by a word, that signifies * *Weakenesse or impotencie* of their affections; whereby it came to passe, that being ouercome by the strength of their owne desires, vpon iniuries offered, they were vnable to beare them in any degree of Christian moderation, and thereupon hastily proceeded to the Courts of Heathen Iudges, for determination of controuersies and contentions among them.

* *Extrema.*

It is further alleadged, that when a man is any way wronged, it is Gods will it should be so, and therefore hee ought not to seeke redresse, but to rest himselfe in the will of God.

Ans. It is Gods will we should haue diseases, and yet it is no lesse his will, that wee should vse good meanes to be cured of them. So is it in wrongs and iniuries done vnto vs. As his will is, we should be afflicted. so also hath he willed our deliuerance, by such meanes, as himselfe hath appointed.

But our Saviour would haue Disciples, to be as *sheepe among wolues*, and therefore we ought to endure all wrongs without reuenge. For the sheepe takes all wrongs, and doth not so much as defend it selfe against the wolfe.

Ans.

Ans. So Christ commanded, that we should bee *simple as doves*, Matth. 10. 16. and yet withall, hee commandeth vs to bee *wise as serpents*, to defend our owne heads, and to saue our selues.

Lastly, it is alleadged, 1. Cor. 13. 5. that *loue seekes not her own*: therefore loue must not defend her selfe.

Ans. Loue doth not so seeke her owne things, as that shee neglecteth the good of others; but seeking her owne, she seekes the good of all. And this practice is not against, but according to the Law of Charitie.

II. *Case.* How is a man to defend himselfe by Law?

Ans. For the resoluing of this Question, we must take two Rules.

The first is this; We must first try all meanes, and vse all remedies that may, before wee vse the remedie of Law. It is our Saviours direction, *Matt. 5. 25. Agree with thine aduersary quickly, while thou art in the way*, that is, before the controuersie be ended by order of law. Againe, Matth. 18. 15. *If thy brother trespass against thee, goe and tell him his fault betwene thee and him alone.* And Saint Paul in this case prescribes a course to bee taken before-hand; namely, first to beare and suffer as much as may be, 1. Cor. 6. 7. *Why rather suffer ye not wrong? why rather sustaine ye not harme?* Then, if bearing will not end it, to commit our cause to priuate arbitrement of one or two, verse 5. *Is it so that there is not a wise man among you, no nor one that can iudge betwene his brethren?* Law is to bee vsed in this case, as the Physician vseth poison; and that is, onely in desperate cases.

The second Rule is, That our patient minde must bee made known to all men, *Philipp. 4. 5.* In taking the benefit of Law, wee are to vse great Moderation of minde, and that in three respects; before we goe to law, in lawing, and when the suit is ended.

The moderation of minde, before the beginning of suits in law, stands in three things.

First, we must consider, that all iniuries whatsoever they bee, do befall vs by the prouidence of God, and that for our finnes. Vpon which consideration, wee ought to submit our selues to Gods will, to obey him, to arme our selues with patience, and to lay aside all anger, enuie, malice, and impatience.

Secondly, we must consider before-hand, that Courts of Iustice are the ordinance of God, in which it pleaseth him to testifie his presence, iustice, and goodnes; and vpon this ground, wee shall bee moued to depart with our owne right, and to yeelde our selues, and all the right wee haue, into the hands of God, in the vse of the meanes appointed; in the meane time depending on him by faith, for the issue and euent of our suit.

And hence (by the way) it appeares, that few or none doe vse this ordinance of God, as they ought; because the greater sort of men, that commence suits in law, doe not consider either the nature, or end of ciuill Courts. No man ordinarily will yeelde a haire of his right, but euery one fixeth his eyes wholly vpon the euent of his action by extremitie of law: and so swarneth from that Christian moderation, required by the Word of God in this case.

Thirdly, wee must set downe with our selues, lawfull and iust endes of our actions, not vniust and vnlawfull. These iust endes are; first, Gods glorie in the execution and manifestation of Iustice: secondly, the honest defence of our owne right: thirdly, publicke peace: fourthly, the amendment of disordered persons, and not the defamation or hurt of any man.

The Moderation of the minde in Lawing, stands in these particulars: first, In seeking after peace to the vtmost, *Rom. 12. 18. If it be possible, as much as in you is, haue peace with all:* secondly, In loue of our enemies, with whom we are at controuersie in law: thirdly, In neither vsing nor shewing extremitie in our proceedings, *Matth. 5. 25. Matth. 18. 28.*

After that the suite is ended, the moderation of our mindes must bee expressed by our behauiour, in regard of the euent of our action. For if the Law goe with vs, we are to giue God thanks for the manifestation of his iustice, in the course taken. If on the other side it goe against vs, wee may not rage or bee discontentedly grieved; but commend our cause quietly to God, and accuse our selues for our own finnes, and say with *David, Righteous art thou, O Lord, and iust are thy iudgements, Psal. 119. 137.*

III. Case. Whether may a man defend himselfe by force, when he is wronged?

Answe.

Ans. In some Cases, hee may lawfully defend himselfe by force. Reasons. First, because the Gospell doth not abolish the Law of nature, nor the positive lawes of all countries, but it doth establish them. Now, it is the Law of nature and nations, that a man may defend his life and health, in some cases, vpon iust occasion. Secondly, this is Gods Law, *Exod. 22. 2. If a theefe be found breaking up a house, and be smitten that hee dye, no blood shall be shed for him.* Abraham was a stranger in the land of Sodom, and yet hee rescued his brother Lot, and recovered all his substance that he had lost, by force and armes, *Genes. 14. 14.* and his action was approoued of God. For Melchisedecke met him, at his returne from the slaughter of the Kings, and blessed him. Yea and blessed God for his deliuerance, *vers. 19. 20.* Againe, in some cases, a man may giue his life for his brother. So saith Saint Iohn, *1. Ioh. 3. 16. We ought also to lay downe our liues for the brethren.*

IV. *Case.* When may a man defend himselfe by force?

Ans. Not alwaies and vpon every occasion, but onely in these cases: First, when violence offered is so sudden and unexpected, that when it cometh, there can be no escape, either by yeelding, or by flying, or by some suffering. Secondly, when the violence offered is open and manifest, so as there is no other way to rescue our selues, but by striking or killing. Thirdly, when violence is offered, and the Magistrate absent; either for a time, and his stay bee dangerous; or altogether, so as no helpe can bee had of him, nor any hope of his comming. In this case, God puts the sword into the private mans hands. Fourthly, when defence is iust, and done in a right manner.

A iust defence stands in these things. I. It must bee done incontinent and forthwith so soone as euer violence is offered. For if there be a delay, & it come afterward, it loseth the name of a iust defence, and becomes a reuenge, arising of preparent malice, as the Lawyers vse to speake. II. There must be an intention, not to reuenge principally, or to kill; but onely to defend himselfe. III. There must bee a iust and equall proportion of weapons; therefore it is no iust defence to shoote a naked man thorow with a musket, or other piece of Ordnance, when he offers violence.

V. *Case.* Whether a man may rescue himselfe or others by Combate?

Answ. It hath bene of ancient times, an vsuall manner of defence in some countries, that in case of difference, betweene people and people, in matters of weight, two men should bee chosen out among the rest, who by fighting hand to hand, and killing one another, should end the controuersie. But this way of defence, how ancient soeuer it bee, is vtterly vnlawfull.

Reasons are these: First, it is the expresse commandement of God, *Thou shalt not kill.* In which, all priuate men are forbidden to kill or slay, but in the case of iust and necessary defence. Secondly, wee may not hazzard our liues, without some special warrant from God: if we doe, it is a flat tempting of God: and this is done in euery combate. Thirdly, if Magistrates will permit such fights as this is, then they are bound to defend and saue the life of the innocent. For by such permission, oftentimes innocent blood is shed, and the more harmelesse party goes by the worst.

But it will bee, and is objected, First, that a Combate is a trial of innocency. *Answ.* It is no so. For he that is stronger, vsuallly ouercomes in the Combate, not hee that hath the more righteous cause. Againe, there bee other meanes to trie a truth, besides this; as by examination, and by oath. Lastly, triall by the combate, is of the same nature with the triall of a murtherer by the bleeding of a corpes touched, or handled; which is very doubtfull, and of all other most vncertaine.

Secondly, it is alleadged, that if a man take not a challenge, hee is disgraced for euer. *Answ.* There is no warrant in Gods Word, for a priuate man to accept a challenge. Nay, it is rather flat against the Word. For God saith, *Reuenge is mine.* The priuate man saith the contrarie; The wrong is mine, and I will bee auenged of him that hath done it. Againe, it is better for any man to endure a little reproach with some men, then to lose or hazzard his life.

Thirdly, it is objected, that the Philistims offered to trie the victorie by a single combate with the Israelites, and appointed *Goliath* (on their side) to giue the Challenge; and that *Dauid* (on the Israelites side) accepting the Challenge, encountered with him, and had good successe. It may seeme therefore, that combates are lawfull. For it is better that one man should perish in warre, then that a whole armie should miscarrie. *Answ.* That was a speciall and extraordinary example of triall; and *Dauid* was

was a champion in that fight, not by ordinary appointment, but by extraordinary propheticall instinct of Gods Spirit. Again, in warre, though there be lesse danger in hazzarding one mans life, then a whole army: yet a good and iust cause is to bee maintained, with all strength that may bee made, and not to depend vpon the power and courage of one man, who, in probability, vnlesse hee bee supported by speciall calling and assistance from God, may bee ouercome and lose the victorie.

Fourthly, it is alleadged, that an army may fight against an army, therefore one man against another. *Ans.* The reason is not alike. For warres & armies are Gods ordinances, & so are not combates; and it is not Gods will, that men should deuise and establish new waies and means of trial, not allowed by his word, but rather rest content with that he hath appointed.

Fifthly, *Ionas* did hazzard his life, by casting lots; therefore a man may by combate. *Ans.* To say that *Ionas* did put his life in hazzard by lottes, is an vntruth. For there was onely a coniecturall triall made, who should be the cause of the present danger. And when the lot fell vpon him; hee was not cast into the sea by the lot, but by his owne aduice and counsell. Again, the casting of *Ionas* into the sea, did not befall him by lotte, but by his owne voluntary resignation of himselfe into the hands of God; willingly vndergoing it, as a iust punishment of the neglect of his calling; which himselfe confessed in these words, *For I acknowledge, that for my sake this great tempest is vpon you, Ion. 1. 12.*

Sixthly, *Moses* and the Egyptian fought a combate, and *Moses* slew him. *Ans.* *Moses* tooke vpon him publike reuenge in this action, as a Magistrate, and not priuate, as a priuate man. For though as yet, his calling was not fully manifested to his brethren, yet the truth is, God had called him to be their deliuerer out of the hands of the Egyptians; and this very action was a signe of their deliuerance, which was to come to passe afterward. It was (I say) a signe thus; As he defended his brother, & reuenged his quarell vpon the Egyptian; so in time to come the Lord would by his hand, giue them full freedome and deliuerance from the tyranny of *Pharaoh*, and all his and their enemies, *Act. 7. 25.* Beeing then a publike person, his example can prouoe nothing for this purpose.

II. Question.

*When Anger is a vertue ; and so good
and lawfull, and when it is a vice, and con-
sequently euill and vnlawfull ?*

This Question hath two distinct parts: of which I wil speake
in their order.

Sect. I.

The first part is, when Anger is a vertue and lawfull ?

For Answer hereof, we must vnderstand, that in iust and law-
full Anger, there be three things; a right beginning or motiue; a
right Object; and a right manner of being angry.

To the right beginning of anger, three things are required.

First, that the occasion of anger be iust and weighty, as name-
ly, manifest offence of God. Take an example, or two. *Moses*
in sundry places, is said to be angry, and the occasions of his an-
ger were great, as appears in the particulars. First, because some
of the Israelites, against Gods commandement, had reserued
Manna, till the next day, *Exod.* 16. 20. Again, he was angry, be-
cause the Israelites had tempted God, in worshipping the golden
calfe, *Exod.* 32. 19. In *Numb.* 16. 15. *Moses* againe is wroth, be-
cause *Corah*, *Dathan*, and *Abiram* rebelled against him, and in
him against God. *Phinees*, *Numb.* 25. 8, 11. is said to haue beene
zealous, that is, angry for God: the occasion was, because the Is-
raelites committed fornication with Heathenish women. *David*
in like manner, *2 Sam.* 13. 30, 31. was angry vpon this occasion,
because *Amnon* his sonne had deflowered his sister *Thamar*. *Elias*
is angry, *1 King.* 19. v. 14. and why? because the Israelites for-
sooke the couenant of God, cast downe his altars, and had slaine
his Prophets with the sword, *Nehemias*, Chap. 6. vers. 5. is very
angry, because the Israelites oppressed one another with vsury
& other kinds of exactions. *Ieremie* also, Chap. 6. 11. was angry
for this, because the Israelites were of vncircumcised hearts &
cares,

ears, and the word of the Lord was vnto them as a reproach: and they tooke no delight therein.

Secondly, it is required, that anger be conceiued vpon counsell & deliberation, *Prou. 20. 18. Establish thy thoughts by counsell.* If thoughts must be established by counsell, then the affections, and so our anger also. And the Apostle saith, *1am. 1. 19. Be slow to wrath.* Now the reason is plaine; Counsell ought to be the foundation of all our actions, and therefore much more of our affections, which are the beginning of our actions.

Thirdly, iust and lawfull anger must bee kindled and stirred vp by good and holy affections, as namely, by desire to maintaine the honour and praise of God, by the loue of iustice and vertue, by hatred and detestation of vice, and of all that is euill. One saith wel to this purpose, that anger must attend vpon vertue, and be stirred vp by it against sinne, as the dogge attends vpon the sheepeheard, and waits vpon his eye and hand, when to follow him, and when to pursue the wolfe.

The second thing in good anger, is a fit Obiect or Matter to worke vpon; touching which, two things must be remembered.

First, we must put a difference betweene the *person*, and the *offence* or sinne of the person. The sinne of the person is the proper obiect of anger, and not the person, but onely by reason of the sinne. Thus *David* saies of himselfe, that *hee was consumed with anger*; not because the men with whom hee was angrie, were his enemies, but *because they kept not Gods Law*, *Psal. 119. 139.* Thus *Moses* was angry at the Idolatry of the Israelites, wherewith they had sinned against God, forty dayes together; and yet hee prayes earnestly vnto God, for their persons, as we reade, *Exod. 42.*

But it is alleadged to the contrarie, that *David* directs his anger against the persons of his enemies, especially in *Psal. 109.*

Answer. First, Prophets (as hath been said heretofore) were endued with a spirituall measure of zeale; and their zeale was a pure zeale, taken vp specially for the glory and honour of God; but our zeale against our enemies, is commonly mixt with hatred, enuie, and selfe-loue, therefore we must not, nay we cannot follow their examples. Secondly, imprecations vsed by *David*, were perditions rather than prayers: for hee rather fore-told in them what should come to passe, then prayed that it might come to passe. Thirdly, *David* in his imprecations, accurseth

accurseth not his owne priuate enemies, but the enemies of God; and not all them, but such onely as were incurable: for by the spirit of prophecie; hee knew the state of those, against whom he did pray; so doe not we.

Secondly, we must put a difference betweene the *cause and offence of God*. & the *cause and offence of man*. Now iust anger must bee directed against persons, for the offence of God properly, and not for priuate offence, but onely so far forth, as it tendeth to the offence of God. Thus *Miriam* and *Aaron* murmured against *Moses*, because he had married a woman of Ethiopia. But this was onely a priuate offence, and therefore *Moses* behaued himselfe meekly towards them, *Numb. 12. 3.*

The third thing in good anger, is the right manner of conceiuing it, wherein these cautions are to be obserued: First, that our anger be mixed and tempered with charity and loue. It is the propertie of God himselfe, *in wrath to remeber mercy, Hab. 3. 2.* and herein we must be like vnto him. This was *Moses* his practice, who out of his loue praied for those, with whom hee was angry, *Exod. 32.* Secondly, anger against any offence, must be mixed with sorrow for the same offence. Thus Christ was angry with the Iewes, but withall hee sorrowed for the hardnes of their hearts, *Mark. 3. 5.* The reason wherof is this: In any societie whatsoeuer it be, if one member sinneth, the sinne of that one member, is the punishment of the rest that be in that societie; euen as it is in the body, if one part be affected and il at ease, the rest will be distempered. *Paul* saies of himselfe, that he was afraid, lest when he came to the Corinthians, God would humble him for their sins, *2. Cor. 12. 21.* Again, he teacheth that those which are fallen into any fault, must *bee restored by the spirit of meeknesse*, because we our selues are subiect to the same tentations, *Gal. 6. 1.* And in this regard, he would haue men to moume with them that haue in them the cause of mourning, *Rom. 12. 15.* Thirdly, iust anger must bee contained within the bounds of our particular calling, and ciuill decencie; that is, so moderated, as it make vs not to forsake our duties which we owe to God and man, nor breake the rules of comelineffe. Thus *Jacob* was angry with *Laban*, and yet he speakes and behaues himselfe as a sonne to his father, euen in his anger, *Gen. 31. 36.* *Jonathan* was angry with *Saul* his father, and yet he withdrawes not any reuerent or dutifull respect from him, *1. Sam. 20.*

Se^t. 2.

The second part of the Question is, When Anger is a vice, and vnlawfull?

Ans. It is a sinne in fīue regards; contrary to the former.

First, when we conceiue it without counsell and deliberation. This rash, hastily, sudden, and violent anger, is condemned by our Saniour Christ, *Math. 5. 22. Whosoener is angry with his brother vnaduisedly, shall be culpable of iudgement.*

Secondly, when it is conceiued for no cause, or for a light or trifling cause, *Pro. 10. 12. Loue couers a multitude of sinnes.* Therefore euery light offence must not bee the cause of open anger, *Pro. 19. 11. It is the glorie of a man to passe by some infirmities, Eccles. 7. 23. Take not notice of all the words that men speake, nor of all those which seruants speake vnto their masters.* Besides that, causelesse anger is many times forbidden in the Scripture. And *Paul* saith, that loue is hardly prouoked, because it will not be moued to conceiue hatred, but vpon weighty and important causes, *1. Cor. 13.*

Thirdly, when the occasion is iust, yet the measure of anger is immoderate, *Eph. 4. 26. Be angry, and sinne not; and if by infirmitie thou fall into it, Let not the Sunne goe downe vpon thy wrath.* The reason is added in the next words, *Giue not place to the diuell;* because he is alwayes at hand to inflame the affection, as he did *Sauls*, who therefore in his rage, would haue killed him that was next him.

Fourthly, when it maketh vs to forget our duty to God or man, and to fall to brawling, cursing, and banning. Thus was *Shemei* angry, when hee railed vpon the King, and flung stones at him and his seruants, giuing bad and vnreuerent tearmes, and calling him a man of blood, and a man of *Belial*, *2. Sam. 16. 5, 6, 7.* Thus did the Disciples forget their dutie of loue vnto their brethren, and in anger desired that fire might come downe from heauen, and destroy the Samaritans, *Luk. 9. 59.* Thus the Iewes, in vndecent and vncharitable manner, gnashed with their teeth at *Stenen*, *Act. 7. 54.* and *S. Paul* saith, that the fruits of wicked anger, are clamors, and crying speeches betweene person and person in their furie, *Eph. 4. 31.* And thence it is, that we finde *Balaam* in his anger, to haue bin more voide of reason then his Ass, *Numb. 22. 27.*

Fiftly,

Fiftly, when wee are angrie for priuate respects concerning our persons, and not concerning the cause of God. Thus *Cain* is said to be exceeding wroth, and to haue his countenance cast downe, onely vpon a priuate respect, because hee thought his brother *Abel* should be preferred before him, *Genesis* 4. 5. Thus *Saul* was wroth with *David*, taking himself to be disgraced, because the people (after the slaughter of the Philistims) ascribed to *David* ten thousand, and to him but a thousand, *1 Samuel* 18. 7. In like manner he was angrie with *Jonathan*, for his loue that he bare to *David*, and for giuing him leaue to go to Bethlem, *1 Sam.* 20. 30. Thus *Nebuchadnezzars* wrath was kindled against the three children, because hee tooke himselfe to be contemned of them, *Daniel* 3. 19. Thus *Haman*, meerely in regard of priuate disgrace, groweth to great indignation against *Mordecai*, *Esther* 3. verse 5. Thus *Asa* was angrie with the Prophet *Hanani*, because hee thought it a discredit to him, to be reproofed at his hand, *2 Chron.* 16. 10. And in this sort were the Iewes filled with wrath at Christs reproofe, *Luk.* 4. 28. shewing thereby, as it is truly expounded by the Commenter, that they were very hot in their owne cause, and not in the cause of God.

III. Question.

What is the Remedy of vniust Anger?

Answer. The Remedies thereof are two-fold. Some consist in meditation, and some in practice.

Sect. I.

The Remedies that stand in Meditation, are of three sorts; some doe concerne God, some our neighbour, and some our selves.

The Meditations concerning God, are specially sixe.

I. Meditation, that God by expresse commandement forbiddeth rash and vniust anger, and commandeth the contrarie, namely, the duties of loue. Reade for this purpose, *Matth.* 5. 21, 22. where

where we may obserue three degrees of vniust anger. The first wherof is, that which is inwardly conceiued, and not outwardly shewed. The second, when vniust anger shewes it selfe by signes of contempt, as by snuffing, tushing, changing and casting downe of the countenance. The third, is railing (*thou foole*) which is culpable of Gehenna fire, the highest degree of punishment. Now all these three degrees are murther: and the punishment of a murtherer is, to bee cast into the lake of fire, *Rem. 21. 8.* Againe, Christ commandeth vs to *reward good* for euill, to *blesse* them that curse vs, and to *doe good* to them that hate vs, if we will be the children of our Father which is in heauen, *Matth. 5. 45.* And Saint *Paul* wiseth vs, to *ouercome euill with goodnes*, *Rom. 12. 21.*

II. Meditation, that all iniuries which befall vs, doe come by Gods prouidence, whereby they are returned to a good end, namely, our good. Thus *Dauid* saith, that *God had bidden Shemei* to curse him, *2. Sam. 16. 10.* And this was the ground of Christs reproofe of *Peter*, *Shall I not* (saith hee) *drinke of the cup which my Father hath giuen me to drinke of?* *Ioh. 18. 11.*

III. Meditation. God is long-suffering, euen towards wicked men; and we in this point must be followers of him. In regard of this, God is said to bee mercifull, gracious, slowe to anger, abundant in goodnes & truth, *Exodus 34. 6.* Hence it was, that hee spared the old world, 120. yeeres. *1. Pet. 3. 19.* Hee spared the Israelites, after their Idolatry, 390. yeeres, *Ezek. 4. 5.* Besides this, we haue example of the lowlines and long-suffering of Christ, who saith, *Matt. 11. 29. Learne of me, for I am humble & meeke*: and of whom it is said, *1. Pet. 2. 22. When he was reuiled, he reuiled not againe: when he suffered, he threatned not, but committed his cause to him that iudgeth righteously.* Now because some may haply say, that these examples of God and Christ are too perfect for man to follow, who cannot imitate God in all things; therefore besides them, consider further the examples of some of the seruants of God. *Moses*, when the people murmured at him, did not answer them againe by murmuring, but cried vnto the Lord, *What shall I do to this people? for they bee almost ready to stone me*, *Exod. 17. 4.* And *Stenen*, when he was stoned, praised for his enemies, *Lord, lay not this sinne to their charge*, *Act. 7. 60.*

IV. Meditation is, concerning the goodnes of God towards

wards vs; an argument whereof is this, that he doth euery day forgie vs far more offences, then it is possible for vs to forgie men.

V. Meditation. All reuenge is Gods right, and hee hath not giuen it vnto man, Rom. 12. 19. *Vengeance is mine, I will repay, saith the Lord.* And man by reuenging his owne quarrell, makes himselfe both the Iudge, the witnesse, the accuser, and the executioner.

VI. Meditation, is, touching Christs death, Hee suffered for vs the first death, and the sorrowes of the second death; much more then ought wee at his commandement, to put vp finall wrongs and iniuries without reuenge. His commandement is, *Resist not euill, but whosoever shall smite thee on the right cheek, turne to him the other also,* Matth. 5. 35. Againe, *Destroy not him with thy meat, for whom Christ died,* Rom. 14. 15.

The Meditations concerning our neighbour, are two. The first, is the condition of him, with whom wee are angrie, namely, that he is a brother. *Let there bee no strife betweene mee & thee, for we are brethren,* Gen. 13. 8. Againe, he is created in the Image of God: we must not therefore seeke to hurt or destroy that Image. The second, is concerning that equitie which we look for at the hands of all men. If wee wrong any man, we desire that he would forgie vs: and therefore wee must forgie him the iniurie that he doth vnto vs, without vniust anger. This is the very Law of nature, *Whatsoever ye would that men should doe vnto you, euen so doe you vnto them,* Matth. 7. 12.

Meditations concerning our selues, are sixe.

First, he that conceiveth rash anger, makes himselfe subiect to the wrath of God, if hee cherish the same without relenting. Matth. 6. 15. *If ye doe not forgie men their trespasses, no more will your father forgie you your trespasses.* And Matth. 7. 2. *Iudge not, that ye be not iudged.* Yea, when wee pray to God to forgie vs, and doe not resolue to forgie our brethren, we doe in effect say, *Lord condemne vs, for we will be condemned.*

Secondly, we are commanded to loue one another, euen as Christ hath loued vs, Eph. 5. 2. It is the property of loue, to suffer, and to beare, and not to bee prouoked to anger, 1. Cor. 13. And it is a marke whereby Gods children are discerned, from the children of the euill, *that they loue their brethren,* 1. Ioh. 3. 10.

Thirdly,

Thirdly, wee are ignorant of mens minde in speaking and doing : wee know not the manner and circumstances of their actions. And experience teacheth, that much anger comes vpon mistaking and misconstruing them. Whereas contrariwise, if they were thoroughly knowne, we could not be so much incensed against men, as commonly we are.

Fourthly, in rash anger, we can doe no part of Gods worshipping that is pleasing to him. We cannot pray : for hee that prayes, must lift vp pure hands without wrath, *1. Tim. 2.8.* Wee cannot be good hearers of the Word: for *S. Iames* wisheth vs to be swift to heare, and *slow to wrath*; because the wrath of man doth not accomplish the righteousnesse of God, *Iames 1. 20, 21.*

Fifthly, we must consider what are the fruits and consequents of vniust anger. For first, it greatly annoyeth the health. It annoyeth the braine, and pulses; it causes the gall to flow into the stomake and the bowels; it killeth and poisoneth the spirits; and it is the next way to procure distemper of the whole bodie, and consequently losse of health. Secondly, it makes a man captiue to the Diuell, *Eph. 4. 27.* which wee see to be true in *Sauls* example, who being a man full of wrath, and giuing place to his owne rage and fury, and euill spirit entred into him by the iust iudgement of God.

Sixtly, wee must consider the Causes of vniust anger. It is commonly thought, that Anger is nothing but the flowing of choler in the gall, and in the stomacke. But the truth is, anger is more then choler. For it riseth, first, of a debilitie of reason and iudgement in the minde: secondly, from euill affections; as from enuie, and selfe-loue: thirdly, from the constitution of the bodie, that is, hote and drie. Againe, we read in histories, that men hauing no gall, haue notwithstanding bene full of anger: and choler indeede is a furtherance, but no cause of anger.

Sect. 2.

The remedies of vniust anger that stand in Practice, are especially five.

The first is, in the time of anger to conceale the same, both in word and deede. *The indignation of a foole* (saith Salomon, *Prou.*

* Ambros. de
obst. Theod.

Prou. 12. 16.) *will bee knowne the same day, but the wise man concealeth his shame*: that is, he restraines his anger, which if it should presently breake forth, would be a reproach vnto him. Answerable to this notable speech of *Salomon*, was the wise counsell of * *Ambrose* to *Theodosius*; that after sentence giuen, he should take 30. daies respite before execution. And not vnlike hath bene the practice of the very Heathen in their time. *Socrates* said, *I had beaten thee, but that I was angry.* *Athenodorus* gaue *Augustus* this rule, that when he was angry, he should first say ouer the whole Alphabet, before he put in execution his anger.

Secondly, we must depart from them with whom we are angrie. For this affection is as a fire; take the matter away from fire, and it will cease to burne: so let a man depart, and employ himselfe (for the time) some other way, and he shall soone cease to bee angrie. Thus did *Jonathan* depart out of his fathers presence, 1. *Sam.* 20. 34. *Abraham* in his anger withdrew himselfe from *Lot*, *Gen.* 13. *Jacob* in wrath departed from *Esau*, *Gen.* 27. 43, 44.

Thirdly, we must auoide the occasions thereof: as contentions, and contentious persons. *Doe nothing through contention*, *Phil.* 2. 3. *Make no friendship with an angry man, neither goe with a furious man, lest thou learne his waies, and receiue destruction to thy soule*, *Prouerb.* 22. 26. We must for this purpose, bee carefull to auoid all means, that may serue to further the heate of the temperature of such a body, as is apt and disposed to this vnnely passion.

Fourthly, we are to consider that we sinne against God, not once or twice, but often, yea euery day, and therefore the course of our anger must bee returned against our owne selues, for our sinnes. For this is one property of true repentance, to worke in vs a reuenge vpon our selues, in regard of our sinnes committed against God, and our brethren, 2. *Cor.* 7. 11.

Fifthly, we must accustom our selues to the daily exercises of inuocation of the name of God, for this end, that he in mercie would mortifie all our affections, especially this corrupt and violent affection of vniust wrath. And this must we doe, as at all times, so then especially, when anger is creeping vpon vs.

It will bee said of some: Our anger is violent, and comes vpon the sudden, and therefore these remedies will do vs no good.

Ans. Such persons, when their mindes bee quiet, must often
reade

reade and meditate of the foresaid remedies ; & by this meanes they shall be able to preuent hastinesse.

But what if we be ouertaken with anger, what must we then doe ? *Ans.* If thou fall into it through infirmitie , yet remember thy selfe, let not the Sunne goe downe vpon thy wrath, *Eph.* 4. 26. Consider with thine owne heart , that anger is a poison ; if a man drinkes poison , hee must not suffer it to rest, and flowe into the bodie and veines, but with all speede must purge it out; and so must anger be dealt withall , whensoever we are ouertaken with it.

CHAP. I V.

Of Questions concerning Temperance.

Temperance is a vertue, that moderateth appetite or lust. And this moderation of appetite , stands in foure things.

I. In the vse of Riches.

II. In the vse of Meate and Drinke.

III. In the vse of Apparell.

IV. In the vse of Pleasures ; wherein Recreations are to be considered.

Sect. I.

Concerning the Moderation of Appetite in the vse of Riches, there a two maine Questions.

I. Question.

How farre a man may , with good conscience,proceede in the desiring and seeking of Riches?

The Answer of this Question is the rather to be considered, because this doctrine rightly conceined and vnderstood , serues greatly for the direction of the whole course of our liues vnto

the end. Here thereof I will first set downe the Ground to the Answer, and then the Answer it selfe.

The Ground of the Answer, I propound in five Rules.

I. Rule. We must consider, that riches and goods are of two sorts : some are necessary, some are more then necessary, which the Scripture calles *Abundance*.

Goods and riches are two waies necessary ; necessary to nature, or necessary to the person of a man. Goods necessarie to nature, are those, without which nature and life cannot bee well preferred ; and these are most needfull. Necessary in respect of a mans person, are those goods, without which a mans state, condition, and dignitie wherein he is, cannot be preferred.

Now Riches more then necessary, I tearme those, without which both the life of man, and his good estate, may well bee preferred. And wharsoeuer is besides them, is necessary. For example. To the calling of a Student : meate, drinke, and cloth, are necessarie in respect of nature ; besides these, other things, as bookes, and such like, are also necessary for him, in respect of his condition and place.

II. Rule. Things and goods are to bee iudged necessary and sufficient, not by the affection of the couetous man, which is variable, but by two other things ; the iudgement of wise and godly men, and the examples of sober and frugall persons.

III. Rule. We must not make one measure of sufficiencie of goods necessary for all persons ; for it varieth, according to the diuers conditions of persons, and according to time & place. More things are necessarie to a publike man, then to a priuate ; & more to him that hath a charge, then to a single man.

IV. Rule. That it is to bee iudged necessary, which in some short time to come may bee needfull, though it haue no present vse. For example, the dowrie that a father giues to his daughter at the day of marriage, though it be not presently needfull, yet because in short time it may be necessarie, therefore it is to bee reputed amongst necessary goods.

V. Rule. We our selues doe often erre in iudgement, in determining of things necessarie and sufficient for our selues : and therefore when men seeke things competent and necessarie, they must alwayes pray to God, to giue them that, which he knowes in his wisdom, to be meet and necessary, not prescribing a measure vnto him.

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I come now to the Answer of the Question: which is twofold.

The first is this: Man may with good conscience desire and seeke for goods necessarie, whether for nature, or for his person, according to the former rules: but hee may not desire and seeke for goods more then necessarie; for if he doth, he sinneth. The reasons of this answer are these:

First, *Dent. 17. 16, 17.* the commandement is giuen to the King, that hath most neede of abundance, that hee *should not multiply his horses, or his siluer, or his gold.* That which the King may not doe, the subiects ought much lesse to doe: and therefore they are not to multiply their goods. For this cause it is a great fault in subiects, remaining (as they bee) subiects, to seeke to attaine to the riches of Princes. Againe, *Paul saith, 1.Tim. 6. 8. Having foode and raiment, let vs be therewith content.* Besides that, in the petition, *Giue vs this day, &c.* we craue but onely bread for our sustenance, that is, meete to preserue vs for nature, in that calling wherein we serue God day by day. The prayer of *Agur* is, that God would giue him food conuenient for him. or (as the words signifie) *bread of his statute*, that is, which God in his counsell had appointed and ordained for him, *Prou. 30. 8.*

Secondly, seeking of abundance is a hazzard to the saluation of the soule, by reason of mans corruption. Therefore, *Matth. 13.* Riches are called *thornes*, that choake the Word of God sowne in the heart. And *1.Tim. 6. 9. They that will, that is, desire to be rich, and content not themselves with things necessarie, fall into the snare of the diuell.*

Thirdly, seeking of abundance, is a fruit of diffidence in the prouidence of God. Now all fruits of vnbeliefe must bee cut off; we must therefore desire more then necessary.

In the next place, for the better clearing of this doctrine, the Obiections of Couetous men are to be answered.

Obiect. I. Good things are to bee sought for; but abundance is a good thing, and a blessing of God. *Answ.* Good things are of two sorts. Some are simply good, that is to say, good both in themselves and to vs; as remission of sinnes, holinesse, righteousness, and life euerlasting in the Kingdome of heauen, and such like: these may we desire, and seeke for. Some againe are good onely in part, which though they bee good in themselves,

yet are not alwaies good to vs. Of this kinde is abundance of riches, and store of wealth more then necessary for nature and person. For which cause, riches in abundance, are as the knife in the hand of a childe, likely to hurt, if it bee not taken away; because they are (in some men) occasions of sinne, vnlesse God in mercy preuent and hinder them. And for our selues, what know we, whether God will keepe and preserve vs from sinne, when we seeke and labour for abundance?

Obiect. II. It is the promise of God, that riches and treasures shall be in the house of the iust, *Psal.* 112. 3.

The answer is two-folde. First, riches in Scripture sometimes do signifie onely things sufficient and competent: and of them is that place to bee vnderstood. To this purpose *Dauid* saies, that *a small thing*, that is, a competent and meane portion, though but very little, is to the iust man better then great riches to the wicked and mighty, *Psal.* 37. 16. And whereas *Dauid* in another place affirmeth, that *nothing shall bee wanting to them that feare God*, *Psal.* 34. 9. and againe, *They which seeke the Lord, shall want nothing that is good*: the places are to bee vnderstood with exception of the crosse and correction, in this sort, that they shall haue competency, vnlesse the Lord intend to chastice and correct them by want. Secondly, if by riches *Dauid* there meaneth abundance, the words must be vnderstood with this condition; if they bee for their good. For so all promises of temporall things must bee limited with exception, partly of Gods glorie, Kingdome, and will, and partly of our good and saluation.

Obiect. III. We must do good to the poore, to the Church, to the common wealth, and wee must also leaue somewhat to posteritie. I answer: we may not doe euill, that good may come thereof. Againe, euery man is accepted of God, according to that he hath, and not according to that he hath not, if there bee a readie minde, *2. Cor.* 8. 12. And the end of a mans calling, is not to gather riches for himselfe, for his familie, for the poore; but to serue God in seruing of man, and in seeking the good of all men; and to this end, men must apply their lines and labours.

Obiect. IV. Wee are called to imitate the Ant, *Prover.* 6. and 13. which gathers in one season, for her reliefe in another. *Ans.* The Ant gathers in Summer, onely things necessary; shee doth

doth not, by the instinct of nature, seeke superfluitie and more then is necessarie.

This doctrine serues to direct and-informe almost all the world, to beate down the wicked practice of the vsurer, and to teach euery one of vs to moderate our care in things pertaining to this life.

The second part of the answer is this : If God giue abundance when wee neither desire it, nor seeke it, wee may take it, hold and vse it as Gods stewards. *Abraham* and *Ioseph* of *Arimathea* are commended for their riches, and yet they obtained them not by their owne seeking, and moyling, after the manner of the world ; but walking in their callings, God in his providence blessed and multiplied their wealth. For further prooffe of this answer consider but one onely place, *Acts* 5. 4. where *Peter* saith to *Ananias*, *When it remained, appertained it not unto thee? & when it was sold, was it not in thy power?* These words import thus much : that if we haue possessions and abundance, we may with good conscience inioy them as blessings and gifts of God.

Against this doctrine it is alleadged first, that our Sauour saies, *It is a hard thing for him that hath riches, to enter into the Kingdome of God*, *Mat.* 19. 23. *Ans.* The place is to be vnderstood of the, that trust in their riches, as it is expounded, *Mark.* 10. 24.

Secondly, it is objected, Wee must forsake all, and become Christs disciples, by the commandement of Christ, *Luk.* 14. 26. *Ans.* A man must forsake all, not simply, but in regard of the daily disposition and preparation of his mind ; and so a man ought to forsake the things that are dearest vnto him, because he must haue his mind resolued to forsake them. Again, man must bee content to part with all, not onely in affection, but actually, when it commeth to this point, that either hee must lose them, or renounce Christ.

Thirdly, it is alleadged, that riches are called vnrighteous, *Luk.* 16. 9. *Make ye friends of vnrighteous Mammon* : therefore it seemes we may not haue them. *Ans.* Mammon is called Mammon of iniquity, not because it is so in it selfe, but because it is so in the common vse, or rather abuse of wicked men : and that in sundrie respects. First, because it is commonly (though not alwaies) vniustly gotten : for it is a hard thing to become rich without iniustice. Secondly, it is made ordinarily, among

sinnefull men, an instrument of many euils. Thirdly, euill gotten goods are vniustly possessed : and no man can be truly termed rich, that vniustly possesseth riches.

II. Question.

How a man may with good conscience possesse and vse Riches?

The Answer to this Question, I propound in foure Rules.

I. Rule. They which haue riches, are to consider, that God is not onely *their soueraigne Lord*, but *the Lord of their riches*, and that they themselues are but *the stewards of God*, to employ and dispenſe them, according to his will. Yea further, that they are to giue an account vnto him, both for the hauing and vsing of those riches, which they haue and vse. This Rule is a confessed truth. In the petition, when wee haue bread in our houses and hands, yea which is more, in our mouthes ; when we are in the vse of the creature, euen then we are taught to say, *Giue vs this day our dailie bread* ; to signifie, that God is our soueraigne and absolute Lord ; and that when wee haue the creatures, wee haue no vse of them, vnlesse he giue it vnto vs. Again, the commandement, Luk. 16. 2. *Giue an account of thy stewardship* ; pertaines to all men that haue riches, though it bee but meate and bread.

II. Rule. Wee must vse speciall moderation of minde, in the possessing and vsing of riches, and bee content with our estate, so as we set not the affection of our heart vpon our riches, Psal. 62. 10. *If riches increase, set not your heart vpon them* ; that is, place not your loue and confidence in them ; bee not puffed vp with pride and ambition, because you are rich, Luk. 6. 24. *Woe be to you that are rich* : that is, that put confidence in your riches, Math. 5. 3. *Blessed are the poore in Spirit*. Now pouerty of Spirit is, to beare pouerty with meekenes, patience, and obedience, as a crosse imposed by God. And in this sense, the rich man may bee said to bee poore in spirit, if hee bestoweth not his loue and confidence vpon his wealth, but in affection of heart is so disposed, as if he were not rich, but poore. And this pouertie is necessarie euen in the middelt of wealth, because it will restraine
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the fury of the vntained and vnruely affection. Againe, Christ saith, *Math. 10.39. He that loseth his life for my sake shall finde it.* Losing there mentioned, is not an actuall losing, but (as before) a disposition or preparation of the heart to lose, for Christs sake (if neede be) the dearest thing we haue, that is, our life. And againe, *Luke 14.26. If any man come to me, and hate not father and mother, --- yea and his owne life also, he cannot be my Disciple.* That place is not spoken of actuall, but of habituall hatred. And this stands in a readinesse and inclination of the heart to hate (if neede be) father and mother, yea our owne life for Christ and the Gospels sake. To this purpose the Apostle saith, *They that buy, must be as though they possessed not, 1. Cor. 7. 30.* that is, in respect of moderation of the affection; and the disposition of the heart. Far otherwise, it is the Law of nature, that he that buies, must possesse.

Example of this moderation of the affection, wee haue in *Moses*, who esteemed the rebuke of Christ, greater riches then the treasures of Egypt, *Heb. 11.26.* And in *David*, who though he were a King, and a Lord in the earth, yet saith of himselfe, that he was but a pilgrime & sojourner in it, as all his fathers were, *Psal. 39.13.* And hee speakes this in respect of the affection of his heart, and moderation thereof, because he did not fixe the same vpon abundance. And of *Paul*, who professeth in this manner, *I haue learned to be full, & to be hungry: in all things I am instructed,* * or entred to this high point of Christian practice, *to be hungry and to be full, Phil. 4.12.* In which text, two things are set downe. First, that Christian moderation or contentment, is a high mysterie; yea that it requires much skill and arte to know, how to be poore, and how to be rich. Secondly, that himselfe was a learner of this arte, and that he had bin but entred and initiated into the knowledge thereof.

Now, that this Moderation of minde may bee learned and practised, we must remember that two especiall meanes are to be vsed. First, we must labour to be able to discerne betweene things that differ, *Philip. 1.10.* How is that? By iudging aright betweene riches temporall, and the true riches, that will make a man rich before God. This gift of discerning was in *Moses*, who vpon a right iudgement in this point, accounted the rebuke of Christ, greater riches, then the treasures of Egypt, *Heb. 11.26.* In *David*, who saies, that the Lord was his portion,

when he was a King, and euen in the middelt of his riches, *Psal.* 119. 57. In *Paul*, who esteemed the best things that were, but base, yea drosse and dung, that he might winne Christ, *Phil.* 3. 8. The second meanes of Moderation is, to consider that we are in this world, as pilgrimes and strangers, *1. Pet.* 2. 11. that the best of vsbrought nothing into the world, neither shal (when we die) carry ought out of it.

III. Rule. We must vpon the calling of God, forsake our riches, and al that we haue in this world, not onely in disposition of minde, but in deede.

The Word of God teacheth, that there be three Cases, wherein a man is indeede to forsake all.

I. If he be extraordinarily and immediately called, to publish the Gospell to all nations. This was the case of the Apostles and Euangelists; who in regard of their calling, at least for vse, forsooke all that they had, *Matth.* 19. 27.

II. In the Case of Confession; when for professing the name of Christ, a man is deprived of them in the dayes of tryall. Thus when our Sauour saith, *Whosoener he be that forsaketh not all that hee hath, &c.* *Luk.* 14. 33. the wordes are spoken of all beleeuers, in the Case of Confession, when they are called by God vnto it; and therefore Saint *Matthew* explaines it thus; *Whosocuer, &c.* for my names sake, *he shall receiue, &c.* *Matth.* 19. 29.

III. When in the time of persecution, famine, or warre, the necessitie is so great, that it requires present releefe, which can no other way be had, but by giuing and selling the goods that a man hath. In *Psal.* 112. 9. the good man is said to *disperse to the poore*; this dispersing must not bee vnderstood of all times, but in case of extreme neede. Again, when Christ saies, *Luk.* 12. 33. *Sell all that thou hast*; this commandement must bee limited: for a man is not bound to sell all at all times, but in the time of great and vrgent necessitie. Thus the Christians in the Primitiue Church, in the dayes of imminent persecution, sold all their possession, *Act.* 2. And so *Paul* acknowledgeth, that the Church of Corinth releued the Church of Macedonia, euen beyond their abilitie, in the dayes of extremitie that was in that Church, *2. Cor.* 8.

Here another Question may bee mooued; Whether a man may voluntarily, & of his own accord, giue away al his goods,
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liue vpon almes, and giue himselfe to fasting and prayer?

Ans. He may in Popish conceit giue himselfe (in this sort) to voluntary pouerty, which they hold to bee lawfull, and (which is more) a state of perfection. We on the contrary doe answer, that this practice is in no sort lawfull, vnlesse a man haue speciall calling and warrant from God so to do. For first, the Law of nature sets downe and prescribes distinction of possessions, and proprietie of lands and goods, and the Gospell doth not abolish the Law of nature. Againe, the same distinction and proprietie is allowable by the written law of God. *Salomon* teacheth, *Prou. 5. 15.* that a man must *let his waters flowe out of his cisterne*, but he must *keepe the fountaine to himselfe*. And, *Prou. 10. 22.* *It is the blessing of God to be rich, and he addeth no sorrowes to it.* Men must not therefore voluntarily forsake their riches, and so bring sorrow to themselves. Besides that, *Agur* praies against pouerty; *Giue mee* (saith he) *neither pouertie, nor riches*, *Pro. 30. 8.* *David* makes it a curse, *to be a begger*, *Psal. 109. 10.* and hee neuer saw the righteous mans seed begging their bread, *Psal. 36. 25.* Our Sauour Christ bids him that had two coates, not to giue both away, but one, *Luk. 3. 11.* And *Paul* saies, *It is a more blessed thing to giue, then to receiue*, *Act. 20. 35.* Therefore he bids euery man to labour with his owne hands, *that he may neede nothing*: that is, that he may not neede the reliefe and helpe of any man, or of any thing, *1. Thess. 4. 11, 12.*

But it is alleadged to the contrarie, *Math. 19. 21.* *If thou wilt be perfect, sell all.* *Ans.* The words are a personall and particular commandement. For this young Prince, whom Christ speaks vnto, was called to become a Disciple of Christ, and to preach the Gospell, *Luke 9. 59.* And the commandement is not giuen generally to all men, but particularly to him alone: and wee cannot make a generall rule of a speciall commandement or example. Againe further, It was a commandement of speciall tryall.

Secondly they alleadge, *Math. 10. 9.* *Possesse neither gold, nor siluer, nor money in your purses.* *Ans.* That commandement was temporall, and giuen to the Disciples, but onely for the time of their first embassage into Iurie; as appears in the 5. verse, where Christ bids them not to go yet into the way of the Gentiles. And the commandements of their first embassage, were reuerfed

reuerſed afterward, *Luk. 22. 36.* Conſidering then that it belonged onely to their firſt embaſſage, when they preached to the Iewes, it was not giuen them for all times.

I V. Rule. We muſt ſo vſe and poſſeſſe the goods wee haue, that the vſe and poſſeſſion of them, may tend to Gods glory, and the ſaluation of our ſoules. Rich men muſt be rich in good workes, and together with their riches, lay vp a good foundation in conſcience, againſt the euill day, *1. Tim. 6. 18.*

For the better practiſing of this rule, take theſe three cautions.

I. We muſt ſeek to haue Chriſt, and to be in him iuſtified and ſanctified: and being in him, then ſhall wee in him and by him, haue the holy vſe of all that wee haue.

Some will ſay; Infidels haue the vſe of riches. *Anſw.* They haue indeede, and they are to them the gifts of God: Yet they ſo enjoy them, as that before God they are but vſurpers. They be gifts of God in regard of Gods giuing; but they are abuſes and thefts in regard of their receiuing, becauſe they receiue them not as they ought. A father giues a gift vnto the childe, vpon condition that he ſhall thus and thus receiue it; now the childe ſteales the gift that is giuen him, and therefore hath it not in that manner, that his father would he ſhould haue it. In like manner doe Infidels ſteale & vſurpe the bleſſings of God, to which they haue no iuſt title, themſelues being out of Chriſt; neither do they vſe them in that manner which God requireth, ſanctifying them by the Word and Prayer, *1. Tim. 4. 5.*

II. We ought to pray to God, that hee would giue vs his grace, rightly to vſe our riches to his glory, and our owne ſaluation. For riches and other temporall bleſſings, to ſinnefull men that haue not the gift to vſe them well, are dangerous, euen as a knife in the hand of a childe. They are thornes, and choake the grace of God; they keepe thoſe that truſt in them, from entrance into the kingdome of heauen. Yea they are the diuels ſnare, wherby he catcheth the wicked, and holdeth them in it at his will and pleaſure.

III. Our riches muſt bee employed to neceſſarie vſes. Theſe are firſt, the maintenance of our owne good eſtate and condition. Secondly, the good of others, ſpecially thoſe that are of our family or kinred, *1. Tim. 5. 8.* *Hee that provideth not for his own, and namely for them of his houſhold, he denieth the faith,*
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and is worse then an Infidell. Thirdly, the reliefe of the poore, according to the state and condition of euery man. Fourthly, the maintenance of the Church of God, and true religion; *Prou. 3.9. Honour God with thy riches.* Fifthly, the maintenance of the common-wealth: *Giue tribute* (saith Paul) *to whom tribute belongeth,* Rom. 13.7. *And giue vnto God* (saith Christ) *the things that are Gods, and vnto Cæsar, the things that are Cæsars,* *Math. 22.21.* Thus much touching the moderation of the appetite in the vse of riches.

Sect. 2.

In the second place follow those Questions, that concerne the Moderations of our Appetite, in the vse of Meate and Drinke. Concerning which, there are principally two; the answer to the first whereof is the ground of the second.

I. Question.

Whether there bee any difference in the vse of Meates and Drinkes, now in the times of the New Testament?

Ansiv. There is a distinction and difference of Meates, to be obserued in sundrie respects.

I. In respect of man, *for healths sake.* Paul counselleth Timothy; *Drinke no more water, drinke a little wine,* 1. Tim. 5. 23. In which it is plaine, that there is a distinction of meates approved and commended for man. For euery kinde of food: fittes not euery bodie: meates therefore are to bee vsed with difference. Man was not made for meate, but meate for man.

II. In respect of *scandall.* Some are not to bee vsed at some time, and some are at the same time to bee eaten: Thus Paul professeth, that rather then hee would offend his brother, *hee would eate no flesh while the world endureth,* 1. Cor. 8. 13. And in Rom. 14. he disputes the point at large, touching the distinction of meats, that is to be obserued, in regard of offending them that are weake.

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III. There is a distinction to bee made, in respect of *civill and politick order*; when for the common good of societies, certaine kinds of meates for certaine seasons of the yeere are forbidden. Thus in our common-wealth, there are appointed dayes of flesh, and dayes of fish, not in respect of conscience, but in regard of order, for the common good of the countrie.

IV. There is a difference of meates, which ariseth vpon the bond of conscience, so as it shall bee a sinne to vse, or not to vse this or that meate. Touching this difference; Before the flood, the Patriarkes (in all likelihood) were not allowed flesh, but onely hearbs, and the fruit of the ground, Gen. 1.29. After the flood, flesh was permitted, but blood forbidden, Gen. 9.3,4. From that time there was commanded a distinction of meates, whereof some were cleane, some vncleane; which distinction stood in force till the death of Christ, and that in conscience, by vertue of Diuine Law. But in the last daies, all difference of meates, in respect of obligation of the conscience, is taken away; and a free vse of all is giuen in that regard.

This the Scripture teacheth in many places, Act 10.15. *The things that God hath purified pollute thou not.* Peter in these words teacheth, that all meates in the new Testament, in regard of vse, were made cleane by God, and therefore that no man by refusall of any kind of meates, should thinke or make them vncleane. Again, Rom. 14.17. *The Kingdome of God is not meate or drinke, but righteousnes, peace, and ioy in the holy Ghost. For whosoever in these things serueth Christ, is acceptable to God and approoued of him.* Hence it appeares, that in the Apostles iudgement, meate and drinke doth not make any man accepted of God, whether hee vseth or vseth it not; but the worship of God is it that makes man approoued of him. To the same purpose it is said, 1. Cor. 8.8. *Meat doth not commend vs vnto God.* Again, Col. 2.16. *Let no man condemne you in meat and drinke, &c. v. 20. If ye be dead with Christ, why as if ye lined in the world, are ye burdened with Traditions, as Touch not, Taste not, Handle not? All which perish with the vsing.* Here Paul would not haue the Colossians burdened with rites and Traditions concerning meates, so as if they vsed them not, they should incurre the blame and condemnation of men: but hee would haue them to vse them freely and indifferently. And his reason is double; First, because they were now freed in conscience, from the bond of the ceremoniall

moniall law touching meates; and therefore they were in conscience much more freed from mens lawes. Secondly, because their traditions are not the Rules and commandements of God, but the doctrine and precepts of men. Furthermore, *Paul*, in 1. *Tim.* 4. 3. foretells, that there should bee many in the latter daies, that should command to abstaine from meates. To which place the Papists answer, that that was, because such persons taught, that meates were vnleane by nature. But the words are simply to be vnderstood, of meates forbidden with obligation of the conscience; and the text is generall, speaking of the doctrine, not of the persons of those men; nor in ciuill respects, but in regard of the bond of conscience. Lastly, it is a part of Christian libertie, to haue freedome in conscience, as touching all things indifferent, and therefore in regard of meates.

To this doctrine, some things are opposed, by them of contrary iudgement.

Obiect. I. Princes doe make lawes, and in their lawes doe forbid meates and drinckes, and they must bee obeyed for conscience sake, *Rom.* 13. 5.

Answer. They doe so; but all these lawes are made with reservation of libertie of conscience, and of the vse of that liberty to euery person. Bnt to what end then (will some say) are lawes made, if they bee made with reservation? *Answer.* The scope of them is, not to take away, or to restraine liberty, or the vse of liberty in conscience, but to moderate the ouercommon and superfluous outward vse. As for that text, *Rom.* 13. 5. It is to bee vnderstood for conscience sake, not of the law of the Magistrate, but of the law of God, that bindes vs to obey the Magistrates law.

Obiect. II. There was blood and things strangled forbidden, in the counsell at Ierusalem, after Christs Ascension, *Act.* 15. *Answer.* It was forbidden onely in regard of offence, and for a time, so long as the weake Iewe remained weake, not in regard of conscience. And therefore afterward *Paul* saies, that all things, euen blood it selfe was lawfull, though not expedient in regard of scandall, 1. *Cor.* 6. 12. And to the pure, all things are pure, *Tit.* 1. 15.

Obiect. III. Papists make lawes, in which they forbid some meates, onely to restraine concupiscence. *Answer.* Then they should forbid wine as well as flesh. For wine, spices, and some kinds

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of fish, which they permit, are of greater force to stirre vp lust then the vse of flesh. And hence it is, that *S. Paul* exhorts men not to be drunke with wine, wherein is excessse, *Eph. 5. 18.* Again, I answer, that lust may bee restrained by exhortation to temperance, without prohibitory lawes for the obligation of the conscience, which are flat against Christian liberty.

Vpon this Answer a further Question may be made;

Whether a man may with good conscience eate flesh at times forbidden?

Ans. There are two kindes of eating; eating against the Law, and besides the Law.

Eating against the law is, When a man eates, and by eating hinders the end of the law, contemnes the authoritie of the law-maker, frustrates the law it selfe, and withal, by his eating, giues occasion to others to doe the same. This eating is a flat sinne against the fift commandement. For it is necessary, that the Magistrates lawes should be obeyed in al things lawfull, *Heb. 13. 17.* The master and the parent must bee obeyed in all lawfull things, much more the lawes of Magistrates.

Eating beside the law, is, when a man eates that, which the law mentioneth and forbiddeth, but not hurting the law. And that a man may thus eate, sundry cautions are to bee obserued, 1. This eating must bee vpon iust cause in a mans owne selfe. 2. It must be without contempt of the law-maker, & with a loyall minde. 3. It must be without giuing of offence to any, by his bad example. 4. When it doth not hinder the maine end of the law. 5. When the eater doth subiect himselfe to the penalty, voluntarily and willingly. In this eating, there is no breach in conscience, neither is it a sinne, to eate that which the law forbiddeth. For man hath free libertie, in conscience, to eate that which he doth eate. Now, if he vseth his liberty, and hurt no law, obseruing these cautions, his eating is no sinne. For example: It was Gods law, that the Priests onely should eate the shew-bread. Now *Dauid* vpon a iust cause in himselfe (al the former cautions obserued) eates the shew-bread, and sinnes not, because his conscience was free in these things: and therefore *Dauids* eating was not against the Law, but onely beside the law.

I I. Question.

How wee may rightly vse meates and drinkes, in such sort as our eating may bee to Gods glory, and our owne comfort ?

Ans. That we may so doe, some things are to be done before we eate, some in eating, and some after our eating.

Sect. 1.

The thing that is to be done *before our eating*, is the Consecration of the food, that is, the Blessing of the meates which we are to eate, *1. Tim. 4. 5. Every creature of God is sanctified by the word of God, & prayer.* By sanctification there, is not meant that, whereby wee are sanctified by the holy Ghost : neither that, whereby the bread and the wine is hallowed in the Sacrament of the Supper. But it is this ; when we are assured, that the creature is made so free, and lawfull to vs, in respect of our vse, that we may eate it freely, and with good conscience. By *the Word of God*, *Paul* means the word of creation, mentioned in *Gen. 1. 28, 29.* & repeated, *Gen. 9. 3.* as also the Word of God touching the libertie of conscience, namely, that *to the pure, all things are pure*, *Tit. 1. 15.* It is further added, *and prayer*, that is, prayer grounded vpon the said word of creation, and the doctrine touching Christian libertie; whereby we pray for grace to God, that we may vse the creatures holily to his glorie.

What is required before wee eate.

The reasons, why this sanctification of our meate is to be vsed, are these : First, that in the vse of it, wee may lift vp our hearts vnto God, and by this meanes, put a difference betweene our selues, and the bruite beasts, which rush vpon the creatures, without sanctifying of them. Secondly, that wee may bee admonished thereby, touching the title wee haue to the creatures, which beeing once lost by the fall of *Adam*, is restored vnto vs againe by *Christ*. Thirdly, that it may bee an assured testimony to our hearts, that wee may vse the creature with libertie of conscience, when wee doe vse it. Fourthly, that wee may bee sanctified

sanctified to the vse of the creature, as it is sanctified to vs, to the end that wee may vse it with temperance, and not abuse it. Fifthly, that when wee vse the creature, we may depend on God for blessing of it to make it our nourishment. For no creature can nourish of it selfe, but by Gods commandement, who, as *David* saith, *Psal.* 145. 16. *Openeth his hand, and filleth all things lining of his good pleasure.* And in bread, wee must not consider the substance onely, but the staffe, which is the blessing of God vpholding our bodies. Sixtly, that we may not grow to securitie, forgetfulnesse, and contempt of God, and so to prophanenesse in the vse of our meates, and drinckes, as the *Israelites* did; which sate downe to eate and drinke, and rose vp to play.

Now besides these Reasons, wee haue also the Examples of holy men. This blessing of the meate, was so knowne a thing of ancient times, that the poore maides of *Ramath-zophim*, could tell *Saul*, that the people would not eat their meate, before the Prophet came, and blessed the sacrifice, *1. Sam.* 9. 13. Christ in his owne familie, would not eate of the fiue loaves and two fishes, till he had *looked vp to heauen, and giuen thanks*, *Mar.* 6. 41. *Paul* tooke bread in the Shippe, and gaue thanks in the presence of all that were with him, *Act.* 17. 35.

The Vse of the first point is: 1. By this doctrine, all persons are taught, but specially gouernours of others, as Masters of families and Parents; neuer to vse, either meates or drinckes, or any other blessing, that they receiue at the hands of God, but with praise and thanks giuing. For this which is said of meates and drinckes, must bee enlarged also to the vse of any benefit, blessing, or ordinance, that wee take in hand, to vse or inioy. 2. Though wee doe not simply condemne, but allow of Hallowing of Creatures, yet we detest Popish conseruation of salt, creame, ashes, and such like. First, because *Papists* hallow them for wrong ends, as to procure by them remission of finnes, to driue away diuels, &c. Secondly, because they sanctifie creatures without the word; yea though they doe it by prayer, yet it is prayer without the Word, which giueth no warrant thus to vse the creatures, or to these ends; and therefore of the same nature with magicall incantments. Thirdly, if the creature must be sanctified for our vse, before wee can vse it, then we our selues must be sanctified both in soule, and body, before we can be fit for the vse & seruice of God. Looke

as the creature, by the hand and providence of God, is presented before vs, to serue vs; so must wee being strengthened, and nourished by the same, giue vp our selues, soules, and bodies, to serue and honour him. Yea, our sanctifying of the creature to our holy vse, should put vs in minde of sanctifying our selues to his glorie. So soone as the Prophet *Esay* was sanctified by God vnto his office, then hee addressed himselfe and not before; and saith, *Lord, I am here*, *Esa. 6. 8.* and so wee our selues, before wee can performe any acceptable dutie vnto God, must bee purged and clesed. The sonnes of *Aaron* would not doe this honour vnto God, by sanctifying his name before the people, and therefore God glorified himselfe in their death, and temporall destruction, *Leuis. 10. 2.* And when *Moses* the seruant of God, failed in the sanctification of his name, by the circumcision of his sonne, Gods hand was vpon him to haue destroyed him. This point is duely to bee obserued of all, but principally of such as are appointed to any publike office; if they will serue God therein with comfort and incouragement, they must first labour to bee sanctified before him, both in their soules and bodies.

Sect. 2.

I come now to the second thing, required for the right and lawfull Vse of meates and drinks, namely, a Christian behaviour while we are in vsing them.

What is required in our eating.

For the better vnderstanding whereof, wee are to consider two points. First, what we may doe; and then, what we must do in vsing the creatures.

I. Touching the former; We may vse these gifts of God, with Christian libertie: and how is that? not sparingly alone, and for meere necessitie, to the satisfying of our hunger, and quenching of our thirst; but also freely and liberally, for Christian delight and pleasure. For this is that liberty, which God hath granted to all beleeuers. Thus wee reade, that *Ioseph* and his brethren with him, did eate and drinke together of the best, that is, liberally, *Genes. 43. 34.* And to his purpose *Dauid* saith, that God giueth wine, to make glad the heart of man, and oyle to make the face to shine, as well as bread to strengthen the bodie. *Psa. 104. 15.* And the Lord threatneth to bring a punishment vpon his people, *Agg. 1. 6.* in that hee would giue them his

creatures indeede, but such a portion of them, as should onely supply their present necessities, and no more. *Yee shall eate* (saith he) *but yee shall not haue enough: yee shall drinke, but yee shall not be filled.* Againe, we reade that *Leui* the Publican made our Sauour Christ *a great feast* in his owne house, *Luk. 5. 29.* At the marriage in *Canā* a towne of Galile, where Christ was present, the guests are said, according to the manner of those countries, to haue *drunke liberally, Iohn 2. 10.* And at another place, in supper time, *Marie* is said to haue taken a box of precious and costly oyntment, and to haue anointed his feete therewith, so as the whole house was filled with the savour of the ointment, *Ioh. 12. 3.* *Indus* indeede thought that expence which shee had made, superfluous: but Christ approoues of her act, and commendeth her for it.

I adde further, that by reason of this liberty purchased vnto vs by Christ, we may vse these and the like creatures of God, with *ioy and reioycing.* This is the profit that redoundeth vnto man, in the vse of them, that *hee eate and drinke, and delight his soule with the profit of his labours. Eccles. 2. 24.* The practice hereof we haue in the *Acts 2. 46.* where they of that Church that beleueed, are said *to eate their meate together with gladnesse, and singlenesse of heart.* And yet this reioycing in the creatures, must be limited with this clause; that it be *in the Lord*: that is to say, a hurtlesse and harmelesse ioy, tending to the glorie of God, and the good of our neighbour. This condemneth the common practice of the world, who solace and delight themselues in the vse of Gods creatures; but so, as with their ioy is ioynd the ordinary traducing of the Magistrate, Minister, and those that feare God, and will not runne with them to the same excessse of riot, *1 Pet. 4. 4.*

II. The second point is, what wee must doe, when we take the benefit of Gods creatures; a matter of great consequence in the liues of men. And it is this, that we vse our liberty in the Lord, and whether we eate or eatenot, we must do both *to the Lord*, *Rom. 14. 6.* This is done by labouring, both in eating, and in abstinence, to approoue the same vnto God, vnto his Saints, and vnto our owne consciences. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when he eateth or drinketh, he doth it in the Lord, and to the Lord; the other doth it not to the Lord, but

but to himselfe, that is, to the satisfaction and contentment of his owne carnall delight and pleasure.

That a man may eate *to the Lord*, there are foure things distinctly to be obserued.

I. That in our eating, we practise Iustice. *Salomon* saith, *The bread of deceit*, that is, gotten by vnlawfull meanes, *is sweet vnto a man: but afterward his mouth shall bee filled with grauell*, *Prov. 22. 17.* And *Paul* giues a rule to the Church of *Thessalonica*, that *every man should eate his owne bread*: that is, the bread which is procured and deserued by his owne iust and honest labour, 2. *Thess. 3. 2.* This first thing serues to checke a number of men, that liue in the daily practice of iniustice, by spending their goods in good fellowship, at *Tauernes* & *tippling houses*, neglecting (in the meane while) the maintenance of their owne charge, by following their honest labour; and by this meanes do euen rob their families of their due and right.

II. That we may eate to the Lord, wee must practise Loue and Charity in our eating. How is that?

First, we must giue offence to no man whatsoeuer. *It is good*, saith *Paul*, *neither to eate flesh, nor to drinke wine, nor any thing; whereby thy brother stumbleth, is offended, or made weake*, *Rom. 14. 21.*

Secondly, in our eating, we must haue respect of the poore. Thus *Nehemiab* exhorteth the *Iewes* that were mourning for their sinnes, to bee chearefull, *to eate of the fat, and drinke the sweet, and send part vnto them for whom none was prepared*: that is, to them that were poore, *Nehem. 8. 10.* And the Prophet *Amos* inueigheth against some of the Princes of *Israel*, who *drunke wine in bowles, and anointed themselves with the chiefe ointments, and were not sorry for the affliction of Ioseph*: that is, did not relieue the poore brethren that were led captiue, and wanted food and maintenance, *Amos 6. 6.*

III. We must vse our meate in sobrietie. Sobrietie is a gift of God, whereby wee keepe a holy moderation in the vse of our diet, *Prov. 23. 1, 2.* *When thou sittest to eate, &c. consider diligently what is set before thee, and put the knife to thy throat*, that is, bee very carefull and circumspect in taking thy food, bridle thine appetite, take heed thou doe not exceed measure.

If it bee asked, What rule of moderation is to obserued of all, whether they bee men or women, young or old?

I answer. First, one mans particular example, must not bee a rule of direction to all. In the East countries, we read, that men haue liued, and doe yet liue a great time with a litle; for example, with parched come and a cake. Now this example of theirs, is no rule to vs that liue in these parts. For their country is hotter then ours, and therefore lesse might serue them then vs: we are hot within, and so our appetite is the more strong. Againe, in eating we may not iudge or condemne him that eateth more, or lesse, then we our selues, because his eating is no rule to vs.

Secondly, a mans owne appetite, is not to bee made a rule of eating for others. For a man must not eat, so long as his stomacke craues meate; lest hee fall into the sinne of gluttony, *Rom. 13. 13.* And this sinne is noted by our Sauour Christ, to haue bene in the old world, in the daies of *Noah, Matth. 24. 38.* when they gaue themselves to * *eating and drinking like the brute beasts:* for so the word signifies.

* *Trogones.*

If then neither example, nor appetite may rule our eating, what bee the right rules of Christian moderation in this behalfe?

Answer. That we may not exceede measure, we must keepe our selues within these limits:

First, our food must not goe beyond the condition, place, abilitie, & maintenance that God hath giuen vs. *John* the Baptist being in the wildernesse, contented himselfe with very meane fare, agreeable both to the manner of that countrey, and to his owne calling, and condition of life. *His meate was locusts and wild hony, Matth. 3. 4.*

Secondly, it must bee framed to the order and difference of time and place. Against this rule the rich glutton offended, who fared deliciously every day, without any difference of time or place, *Luk. 16.* *Salomon* pronounceth a woe to that Land, whose Princes eate in the morning, *Ecc. 10. 16.* *S. Paul* notes it a fault in a Minister, to bee * *giuen to wine*, *1. Tim. 3.* that is, a common tippler, and one that loues to sit by the wine morning and euening, day by dye.

* *Paroines.*

Thirdly, euery man must eate and drinke so much, as may serue to maintaine the strength of his nature, of his body and minde, yea so much as may serue to vphold the strength of grace in him. *Salomon* the King of *Israel*, would haue all Princes to,

to eate in time, for strength and not for drunkenesse, *Eccles. 10. 17.* *Esay* notes it as a iudgement of God vpon men, when they vse feasting and mirth, and haue not grace to consider the *workes of God, Esay 5. 12.* Our Saniour would haue all men so to eate and drinke, that they may be the fitter to watch and pray, *Luk. 21. 34, 36.* And the Apostle *Paul* exhorteth men, *not to be drunke with wine wherein is excesse, but to be filled with the Holy Ghost, Eph. 5. 18.* His meaning is, that men ought so to eate and drinke, that their bodies, mindes, and senses, may not be made thereby more heauy, but rather more lightsome and able to performe their duties to God and man. For if they so eate, as that thereby they bee hindered in this behalfe, they are guilty of excesse and riot, which is greatly displeasing to God, and offensive to men. This rule serueth to admonish some persons, who (as the *Prouerbe* is) are good forenoone-men, but bad afternoone-men; because in the morning they be sober, but for the most part overcome with drinke after dinner.

IV. Euery man must eate his meate in godlines. This is indeed to eate vnto the Lord, and it may be done by obseruation of these rules:

First, by taking heed of the abuse of any creature appointed for food, by Intemperance. This abuse holy *Iob* suspected in his sonnes, while they were a feasting; and therefore he sent day by day, and sanctified them, and offered vp burnt offerings vnto God according to the number of them all, *Iob 1. 5.*

Secondly, by receiuing the creatures, as from the hand of God himselfe. For this very end did God, by expresse Word giue vnto *Adam* euery hearbe bearing seed, which was vpon the earth, and euery tree wherein was the fruit of a tree bearing seed for his meate, that he might receiue it, as God had giuen it vnto him from his owne hand, *Gen. 1. 29.* Thus *Moses* said vnto the *Israelites* touching *Manna*: *This is the bread, which the Lord hath giuen you to eate, Exo. 16. 15.* This *Dauid* acknowledged, saying, *Thou giuest it them, and they gather it, thou openest thy hand, & they are filled, Psal. 104. 28. & 145. 15.* The Lord vpbraided *Israel* with this fault, by the Prophet *Hosea*, *Shee did not acknowledge that I gaue her corne, and wine, and oile, and multiplied her siluer & gold, Hof. 2. 8.* Yea, it is noted as an argument of Gods loue to *Israel*, by the Prophet *Isaiah*, that he sent them corne, wine, and oile, that they might be satisfied therewith, *Isaiah 2. 19.*

By this duty, are iustly to be reprooued the carelesse and godlesse behauiours of sundry persons, who (with the swine) feede vpon the creatures of God, but neuer lift vp their eies or hands vnto him, of whom, and from whom they doe receiue them. The very brute beast can teach them a better lesson. For (as *David* saith) *The Lyons roaring after their prey, doe seeke their meate from God, Psalme 104. 21.* Yea, the heauens and the earth, and all that are in them, doe alwaies depend vpon his prouidence; and are altogether guided and directed by him, *Iob 38.* And shall not man much more haue an eie vnto his Creator, and wholly depend vpon him, for all blessings, from whom he receiues life and breath, and all things?

Thirdly, we must receiue these creatures from God our Father, as tokens of our reconciliation to him in Christ. So saith *S. Paul*, *Giuing thanks atwaies for all things, to God euen the Father, in the name of our Lord Iesus Christ, Eph. 5. 20.* Thus we hold and receiue Gods blessings: and he that holds and receiues them otherwise, is an vsurper, and not a right and lawfull possessor of them.

Fourthly, we must learne to be content with that portion that God assigneth to vs, be it neuer so small; and withall labour to see the goodnesse of God; euen in the meanest fare that may be. Our table is (as it were) a liuely Sermon to vs, of Gods speciall prouidence ouer our bodies. For first, in reason, dead flesh should rather kill vs, then giue vs nourishment; and yet by his blessing and prouidence, it continueth life and strength. Again, both we and our meate are but perishing: and therefore when we feede thereon, it may serue to stirre vs vp, to seeke for the food of the soule, that nourisheth to life euermore, *Iob 6. 27.* Furthermore, looke as euery creature serues for our vse, euen so should we our selues consecrate our selues vnto God, and serue him both with our soules and bodies, as before hath bene shewed.

Sect. 3.

The third and last point is, what we are to doe, and how to behaue our selues *after our meate*? This *Moses* teacheth the Israelites, *Deut. 8. 10.* *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God.* This praising or blessing of God stands in 2. things.

What is requi-
red after
our meate.

First,

First, in a holy remembrance, that God hath giuen vs our food. For being once filled, we must take heed, we forget not God, who hath opened his hand, and plentifully refreshed our bodies with his creatures, *Deut. 8. 11.*

Secondly, we must make conscience in lieu of thankfulness to God, to employ the strength of our bodies in seeking his glory, and walking according to all his lawes, and commandements. *Whether ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God, 1 Cor. 10. 31.* We may not liue idly, and giue our selues to riot and gaming, but labour to serue God and our country, in some profitable course of life; lest it be said of vs, as it was once of the old Iewes, that we sit downe to eate and drinke, and rise vp to play.

To this I adde one thing further, that when we haue eaten to our contentment, and something remaine, care must bee had to reserue it, and not to cast it away. For this purpose, we haue the example of Christ, who commandeth *to gather up the broken meate that remaineth, that nothing be lost, Ioh. 6. 12.* The reason is, because these reliques and fragments, are part of the creatures; yea, they are as well Gods good creatures, as the rest were, and must be preserved to the same vse.

Now if these may not be abused, or lost, much lesse ought the gifts of the minde, which are greater and farre more precious, be suffered to miscarry, but rather to be preserved and increased. A good lesson for such as haue receiued any speciall gifts of nature, or grace from God: that they mispend them not, or suffer them to perish, but carefully maintaine them to the glory of God, and the good of others.

To conclude this Question, we are all to be exhorted to make conscience of this duty, to vse the good blessings of God in such sort, as they may alwaies tend to the honour of the Giuer, auoiding all excesse and riot.

Reasons to mooue hereunto, may be these: 1. Excesse destroys the body, and kils euen the very naturall strength and life thereof. 2. It brings great hurt to the soule of man, in that it annoyeth the spirits, it dulls the senses, it corrupteth the naturall heate and good temper of the body. Now these things being the helpes, and next instruments of the soule, if they bee once corrupted and decayed, the soule it selfe will at length bee brought to the same passe. 3. Let this be considered, that a

Woe belongs vnto them, that eat and drinke immoderately, *Esa.* 5. 11. And for this very sinne, the Lord led his owne people into captivity, verse 13. Yea, the drunkard and the glutton shall become poore, *Prou.* 23. 21. And both shall equally, with their pompe and excessse, descend into Hell, *Esa.* 5. 14. 4. We should be willing to part from all for Christs sake, much more from our excessse; and shall we thinke it possible for a man to forsake all, euen his owne life, that will not forsake excessse and intemperance, in the vse of Gods creatures?

It will be said of some, We are not drunken, though we drink much. *Answer.* It is a policy of the Diuell, to delude men withall, when he perswades them, that much drinking is not amisse, if a man bee not ouertaken therewith. For it is a sinne to liue and sit daily by the wine, to be alwaies bibbing and sipping. Wee know not when or where we shall die, and we are commanded to watch ouer our hearts, that wee bee not overcome with surfetting and drunkennesse. What a madnesse then is it, to giue ouer our selues to such immoderate excessse; whereby wee are vtterly disabled from these, and all other duties of godlinesse?

Sect. 3.

In the third place wee come to those Questions, that concerne the Moderation of our appetite in the vse of *Apparell*. And of this kinde there bee two principall Questions; the former of them, being nothing else, but an introduction to the latter.

I. Question.

Whether ornaments of gold, siluer, precious stones, silkes and veluets, &c. may not lawfully be vsed?

Answer. There is a lawfull vse of these things; yet not in all, but onely in them to whom they belong. Reasons of the Answer are these:

I. Gold

I. Gold and silver, &c. are the gifts of God, and serue not only for necessity, but for ornament and comelineffe.

II. Wee haue the examples of sundry persons in Scripture, which do warrant the vse of these creatures, & blessings of God. *Abraham* by his Steward sends vnto *Rebecca* a golden abilliment, or earring of halfe a shekell weight, and two bracelets of renne shekels weight of gold, *Gen.* 24. 22. And it is said, that when shee receiued it, she ware the Jewell of gold in her forehead, and the bracelets vpon her hands, verse 47. *Ioseph* being aduanced in *Pharaohs* Court, had the signet of *Pharaoh* put vpon his hand, and a chaine of gold about his necke, and was arrayed in fine linnen; all which were the ornaments of Princes in those countreis, *Gen.* 41. 42. Again, all the Israelites did wear earrings of gold, which afterward they tooke off from their eares, & gaue them to *Aaron*, to make thereof the golden calfe, *Exod.* 32. 3. And they are not blamed for wearing them, but because they put them to Idolatrous vses. So it is said of King *Salomon*, that he had silver in such abundance, that, according to his state, he gaue it in *Ierusalem* as stones, *2 Chron.* 9. 27. And Christ speaketh of the Royalty of *Salomon*, as of a rare and excellent thing which himselfe approoued, howsoeuer he preferres the glory of the Lillies of the field before it, *Matth.* 6. 29. The daughter of *Pharaoh* is said to be brought vnto *Salomon*, in a vesture of gold of *Ophir*, that is, in a garment of the finest beaten gold, *Psal.* 45. 10. All these examples do shew thus much, that there is a lawfull vse of these things in them to whom they appertain.

Against this doctrine, some things are objected.

Obiect. I. In some places of Scripture, women are forbidden to wear costly apparell and gold. For *Paul* willett *Timothy*, that the women array themselves in comely attire, not with broidered haire, or gold, or pearles, or costly apparell, *1 Tim.* 2. 9. And to the same purpose *Peter* speaketh, *1 Pet.* 3. 3.

Answer. First, these ornaments are not by *Paul* and *Peter* simply forbidden, but the abuse of them in riot and excess. For persons that were in those times called, were of meaner estate; and the Churches in the daies of the Apostles, consisted (for the greater part) of poore, base, and meane men and women, *1 Cor.* 1. 28. These things therefore are forbidden them, because the vse of gold and precious ornaments, is nothing else but meere riot, in those that are but of a meane condition. Secondly, I answer, that

that the Apostles in the places alleadged, doe reprove a great fault, which was common & ordinary in those daies. For men & women desired, and affected the outward adorning and trimming of their bodies, accounting the outward ornament, which consisted of gold, pearle, and costly apparell, to be the principall: whereas indeed the chiefe ornaments of a Christian, should bee the vertues of Modestie and Humility, seated in the minde, and testified in the outward carriage.

Obiect. II. The Prophet *Esay* condemned these things in particular. For it seemeth, that hee had viewed the wardrobes of the Ladies of the Court in Ierusalem, Chap. 3. 18, &c. where he makes a Catalogue of their speciall attires and ornaments, and pronounceth the Iudgements of God against them all.

Answer. Some of the ornaments, which the Prophet there mentioneth, are indeed meere vanities, that were of no moment, and served to no necessary or convenient vse or end at all. Again, others of them were in themselves things lawfull, and the Prophet doth not condemne them at all, as they haue meete and convenient vse: but he condemnes them in this regard, because they were made the instruments and signes of the pride, wantonnesse, vanity, and lightnesse of those women. The truth of this answer will appeare, if we consider the 16. vers. of that Chap. where the Prophet shewes what his drift was in speaking of those things; not to condemne all ornaments, but the pride of the daughters of Ierusalem, and their *hautesse* and *wantonnesse*, testified by diuers particular behauiours there mentioned. Again, some of the things there named, were the like, if not of the same kind, with those which *Abraham* sent to *Rebecca*, and which she did weare, *Gen.* 24. 22. And therefore we may not thinke, that the Prophet intendeth to condemne all things there specified, but onely the abuse of them, as they were then misapplied to wrong ends, & served to proclaime to the world, the pride and wantonnesse of the hearts of that people.

I I. Question.

What is the right, lawfull, and holy vse of apparell?

Ans. In the vse of Apparell, two things are to be considered: the Preparation of it, when it is to be worne; and the Wearing, when it is prepared.

Se^t. I.

In the right Preparation of our apparell, two Rules are pro-
pounded in Scripture, for our direction. Preparation of apparell.

I. Rule. Our care for apparell, and the ornaments of our bodies, must be very moderate. This our Sauour Christ teacheth at large, *Mat. 6.* from the 28. to the 31. y. Where, commanding men *to take no thought for apparell*, he forbids not all care, but the curious & immoderate care. The reason is added, because they which walke in their callings, and doe the duty thereof with diligence, shall haue by Gods blessing, all things needfull, prouided and prepared for them. He that dwels in a borrowed house, will not fall a trimming of it, and suffer his owne hard by, to become ruinous. In like maner, our body is the house of our soule, borrowed of God, and by him lent vnto vs for a time, and we are but his tenants at-will: for we must depart out of it, at his commandement. And therefore our greatest care must be imploied vpon our soules; and the other which concerneth the adorning of our body, must be but moderate. Againe, God in his prouidence clotheth the very heards of the field, therefore much more is he carefull for man. And *Paul* saith, *If we haue food and raiment, we must therewith be content*, 1 *Tim. 6. 8.* that is, if we haue food, and raiment necessary for vs and ours, wee ought to quiet our hearts, and haue no further care for our apparell.

It will be said, How shall we know what is necessary?

Ans. A thing is necessary two waies: first, in respect of nature, for the preservation of life and health: secondly, in respect of place, calling, and condition, for the vpholding and mainte-

maintenance thereof. Now wee call that Necessary raiment, which is necessary both these waies. For example : That apparell is necessary for the Scholler, the Tradesman, the Countrey-man, the Gentleman; which serueth not onely to defend their bodies from cold, but which belongs also to the place, degree, calling, and condition of them all.

If it be asked, Who shall determine and iudge, what is necessary to these persons and purposes? I answer: Vaine and curious persons are not to be competent Iudges hereof; but in these things, we must regard the Iudgement and example of modest, graue, and frugall persons in euery order and estate; who vpon experience and knowledge, are best able to determine, what is necessary, and what is not. Againe, though we must not seeke for more then necessary apparell; yet if God of his goodnesse, giue vs ability to haue and maintaine more, we must thankfully receiue it, and become good stewards of the same, for the good of men.

But some will say; It seemes, that wee ought not to keepe abundance, when God giues it, because wee may not haue about one coate. For *John* giues this rule, *Luk. 3. 11.* *Let him that hath two coates giue to him that hath none.* Answer. *Johns* meaning must needs be this: Hee that hath not onely necessary raiments, but more then necessary, he must giue of his abundance to them that want. For otherwise, his rule should not agree with *Christs* owne practice, who had himselfe two coates, an inner, and an vpper garment, which hee kept and wore. Nor with *S. Pauls*, who had both a cloake and a coate.

This Rule discouers the common sinnefull practice of many men in the World. The greater sort of men are exceedingly carefull, by all meanes and waies to follow the fashion, and to take vp euery newfangled attire, whensoever it comes abroad. A course flat contrary to *Christs* doctrine, which commandeth an honest care, onely for necessary ornaments, and condemneth the contrary, and that vpon speciall reason; because this inordinate and affected care, is commonly a great pickle-purse. It fills mens heads, and hearts with vaine and foolish thoughts: it makes them wastfully to abuse the blessings of God giuen vnto them, whereby they are disabled, from helping others that are in need. Whereas the first and principall care, ought to bee for the adorning of the Soule with grace, and putting

putting on the Lord Iesus : and this is it, which will yeeld more comfort to the minde and conscience, then any externall formallitie to the outward state of man.

II. Rule. All apparell must be fitted to the body, in a comely and decent manner; such as becommerh holines, *Ti. 2. 3.*

If it bee here demanded, How we should thus frame and fashion our attire? The answer is, By observing the rules of decency and comelineffe, which are in number seven.

First, that it be according to the sexe : for men must prepare apparell for men, women for women. This rule is not Ceremoniall, but grounded vpon the Law of nature, and common honestie, *Deut. 22. 5. The woman shall not weare that which pertaineth vnto man, neither shall a man put on womans raiment; for all that doe so, are abomination to the Lord thy God.*

Secondly, our apparell must be made according to our office; that is, such as may be fit and conuenient for vs, in respect of our calling; that it may not hinder or disabie vs, in the performance of the duties thereof. Whereupon comes iustly to bee condemned the kinde of apparell (specially of women) that is vsed in this age. For it makes them like to an image in a frame, set bolt vp right; whereby it comes to passe, that they can not goe well, and with ease or conueniency, about any good busines, but must of necessitie either sit, or stand still.

Thirdly, our attire must be according to our ability, and maintenance, either in lands, or in goods and substance. Wee must (as the common prouerbe is) shape our coate according to our cloth, that so we may not be in want, but haue sufficient wherewith to maintaine our families, and to releue the poore. Which also serueth to condemne the sinne of many persons, who lay vpon their backs, whatsoeuer they can scrape and gather together; in the meane while, neglecting the honest maintenance of their owne estate for time to come, and the necessary releefe of them that are in distresse and want.

Fourthly, it must bee answerable to our estate and dignity, for distinction of order and degree in the societies of men. This vse of attire stands by the very ordinance of God; who, as he hath not sorted all men to all places, so he will haue men to fit themselves and their attire, to the quality of their proper places, to put a difference betweene themselves and others. Thus we reade, that *Ioseph* being by *Pharaoh* set ouer all the land

land of Egypt, was arrayed *with garments of fine linnen, and had a golden chaine put upon his necke*, to put a difference betweene him & the inferiour Princes of *Pharaoh*, *Gen. 41. 42.* Thus in ancient times, the capitaines and chiefe of the armies did weare fine garments of diuers colours of needleworke, to distinguish them from others, *Judg. 5. 30.* Thus in Kings courts they went in soft raiment, and the poore people in baser and rougher attire, *Matt. 11. 8.* By which it appeares, that many in these dayes doe greatly offend. For men keepe not themselves within their owne order: but the Artificer commonly goes clad like the Yeoman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confusion, and vtterly ouerturneth the order, which God hath set in the states and conditions of men.

Fifthly, mens attire is to bee framed and prepared, according to the ancient and received custome of the countrey, wherein they are brought vp and dwell.

Touching this Rule, it is demanded, Whether, if a man see a fashion vsed in other countries, he may not take it vp here, and vse it?

Ans. He may not. For God hath threatned to visit all such as *are clothed with strange apparell*, *Zeph. 1. 9.* And *Paul* taxeth it as a great disorder in the Church of Corinth, and euen against nature, that men went in *long haire*, and women *went vncovered*, *1. Cor. 11. 13, 14.* And if this bee so, then what disorder is that, when men of one countrey frame themselves to the fashions and attires, both of men and women of other nations? This one sinne is so common among vs, that it hath branded our English people with the blacke marke of the vaine and most new-fangled people vnder heauen. If a stranger comes into our land, hee keeps his ancient and customable attire, without varying or alteration. We, on the contrarie, can see no fashion vsed, either by the French, Italian, or Spanish, but we take it vp, and vse it as our owne.

Sixtly, the garments that we make to couer our bodies, must bee such as may expresse the vertues of our minds; specially the vertues of Modestie, Frugalitie, Shame-fastnesse. They should bee as a booke written with text letters, wherein, at the first, any man may reade the graces that bee in the heart. Thus *Paul* exhorteth women, that *they aray themselves with comely apparell*,

prezell, in shamesfastnesse and modestie, not with broidered haire, &c. but as becommeth women that professe the feare of God with good workes, 1. Tim. 2. 9, 10. And our Sauour commandeth, that the light of our conuersation, euen in outward things should so shine vnto men, that they seeing our good workes, may glorifie the Father which is in heauen, Matt. 5. 16.

Seuenthly, it must bee framed to the example, not of the lighter and vainer sort, but of the grauest, and the most sober of our order and place, both of men and women. We haue no expresse rule in Scripture, touching the measure and manner of our apparell: and therefore the wise and graue presidents of good and holy men, that are of the same, or like degree with our selues, ought to stand for a rule of direction in this behalfe. To which purpose *Paul* exhorteth, *Whatsoeuer things are pure, honest, of good report, if there bee any vertue, &c. thinke of these things which ye haue both learned, and receiued, and heard, and seene in mee, those things doe, Phil. 4. 9.* Examples hereof wee haue many in the Word of God. Of *Iohn* the Baptist, who had his garments of Camels haire, *Matth. 3. 4.* Of *Elias*, who is said to bee a hairie man in respect of his attire, and to be girded (as *Iohn* was) with a girdle of leather about his loines, *2. King 1. 8.* For these rough garments were the principal raiments of Prophets in those times and places, as we reade, *Zach. 1. 3. 4.* And it was the ordinarie fashion of the Iewish nation, to vse goats-haire, not onely for making of their apparell, but euen of the curtaines that were made for the vse of the Sanctuarie, *Exod. 36. 14.* If this rule were practised, it would serue to cut off many scandalous behaviours in the conuersations of men. For now adaies, men doe strue who shall goe before another, in the brauest and costliest attire; hauing little or no respect at all, to the examples of godly and sober persons of their degrees and places. And this their excessive pride and vanitie, is ordinarily maintained by vniust dealing, in lying and deceit, by couetousnesse, and vnmmercifulnesse to the poore; sinnes which are so greatly dishonourable vnto God, that the very earth whereupon men doe liue, can hardly endure the same. Wherefore those that feare God, and haue a care to serue him in holinesse and righteousnesse, ought to hate & detest these courses, renouncing the curious vanitie of the world, and testifying the graces and vertues of their minds, vnto men, euen by their graue and sober gesture and habits of their bodies.

Sect. I.

Wearing of
apparell.

The second thing to be considered in the right vse of apparell, is the *wearing*, and *putting of it on*. Touching which, two speciall Rules are to bee obserued.

I. Rule. That wee weare and put on our apparell, for those proper ends, for which God hath ordained the same. The ends of apparell, are specially these :

First, for *necessitie* sake ; that is, for the defending of the body from the extremitie of parching heate, and pinching cold, and consequently the preserving of life and health. This was the end, for which garments were first made after the fall. And the reason of it is this : Whilest man was yet in the state of Innocencie, before his fall, there was a perfect température of the aire, in respect of mans body, and so there was no neede of garments ; and nakednesse then was no shame vnto man, but a glorious comelines. Now after that *Adam*, & in him all mankind had sinned, vanitie came vpon all the creatures : & amongst the rest, vpon the aire a maruellous distemperature in respect of heate and cold. For the remedie whereof, it was ordained that *Adam* should weare apparell: which God hauing once made & appointed, hee hath euer since blessed it as his owne ordinance, as daily experience sheweth. For, our attire which is void of heate and life, doth notwithstanding preserve mans bodie in heate and life ; which it could not doe, if there were not a speciall prouidence of God attending vpon it.

The second end of apparell, is *Honestie*. For to this end doe wee put it on, and weare it, for the coustring and hiding of that deformity of our naked bodies, which immediatly followed vpon the transgression of our first parents : and in this respect also, were garments (after the fall) appointed by God, for the vse of man.

It is objected, that *Esay* prophesied naked and bare-foot, *Esay* 20. 2. and so did *Saul*, 1. *Sam.* 19. 24. I answer : first, that which the Prophet did, was done by commandement, as may appeare in the second verse of that Chapter. For the Lord gaue him commandement so to doe. Againe, hee is said to bee naked, because hee put off his vpper raiment, which was sackcloth, or some other rough garment, that Prophets vsed to

weare

weare; but it cannot be prooued, that he put off that garment which was next his flesh and skin.

Concerning *Saul*, there be two answers giuen: One, that he put off his vpper garment, as *Esay* did; for, we are not to imagine, that hee prophesied naked, it being so vnseemely a thing, and euen against the Law of Nature, since the fall. The other answer, and that according to the true meaning of the Text, is; that *Saul*, before the Spirit of Prophecy came vpon him, had put on and wore this warlike attire, wherewith he went out to take *Dauid*: but when the Spirit came vpon him, then hee put off his military habit, and went in other attire, after the manner and fashion of a Prophet, and so prophesied. And therefore whereas he is said *to goe naked*, the meaning is, that he stript himselfe of his armour; which both himselfe and his messengers vsed, in pursuing after *Dauid*.

Now, touching the Couering of the bodie with apparell, these things are to be remembred. First, that it must bee couered in decent and seemely sort. Thus *Ioseph* wrapped Christs body that was dead, in cleane Linnen Cloth, together with the Spices, *Matth. 27. 59*. Secondly, the whole body must bee couered, some onely parts excepted, which (for necessity sake) are left open and bare, as the hands and face; because there is an ignominious shame, not only on some parts, but ouer the whole bodie. And here comes to be reprobued the affected nakednesse vsed of sundry persons, who are wont to haue their garments made of such a fashion, as that their necke and breasts may be left for a great part vncouered: A practice full of vanity, and cleane contrary to this Rule, grounded in corrupted nature. For if the whole body bee ouer-spredd with shame, by sinne, why should any man by such practice (as much as in him lyes) vncouer his shame to the view of the World? The end of attire is, to hide the shamefull nakednesse of the body from the sight of men: But such persons as these are, doe hereby expresse the vanitie and lightnesse of their mindes, by leauing some parts of their bodies open and vncouered. Wherein what doe they else, but euen display and manifest vnto men and Angels their owne shame and ignominie? Nay, what doe they else, but glorie in that, which is (by the iust iudgement of God) reprochfull vnto them? Let all those that feare God, and are humbled in the consideration of their sinnes, which

are the matter of the shame of mankinde, bee otherwise affected.

A third End of apparell is, the *honouring of the body*. To this purpose, S. Paul saith, 1 Cor. 12.23. *Upon those members of the body which we thinke most vnholiest, put we on the greater honour, &c.* vers. 24. *God hath tempered the body together, and giuen the more honour to that part which lacked.* And in 1 Thes. 4.4. *It is the will of God, &c. that every one of you should know how to possesse his vessell in holinesse and honour.* These words are spoken of chastitie: but they are generally to be vnderstood of any other vertue belonging to the body. Now the reason of this end is plaine: For the body of euery bele cuer is the Temple of the Holy Ghost, and a member of Christ, in the kind and place, as well as the soule. Therefore it ought to be both holy and honourably vsed.

For the honouring of the body with outward ornaments, we must remember this distinction; some ornaments are inward, and some are borrowed: Inward, are the graces and gifts of God; these are our owne: Borrowed, are gold, silver, pearles, and precious stones; and these are outward: And of the two, more speciall care ought to be had of the inward, then of the outward and borrowed; for these are indeed faire and honourable in the opinion and estimation of men, but the other are farre more honourable in the sight of God. And therefore Saint Peter exhorteth women, that *their apparell be not outward, as with broidered haire, and gold set about, or in sumptuous garments; but that the hidden man of the heart be vncorrupt, with a meeke and quiet spirit, which is before God a thing precious.* 1 Pet. 3.3,4.

Now, that we may vse our apparell to the Ends before rehearsed, wee are yet further to obserue some speciall Rules, which may serue for our direction in the right adorning of the body.

First, euery one must bee content with their owne naturall fauour and complexion that God hath giuen them, and account of it as a precious thing, be it better or be it worse: For the outward forme and fauour that man hath, is the worke of God himselfe, fitted and proportioned vnto him, in his conception, by his speciall providence. Being then the Lords owne worke, and his will thus to frame it, rather then otherwise; great reason there is, that man should rest contented with the same.

Here

Here comes to be iustly reprooued, the strange practice and behaviour of some in these dayes, who beeing not contented with that forme and fashion which God hath sorted vnto them, doe deuise artificiall formes and fauours, to set vpon their bodies and faces, by painting and colouring; thereby making themselves seeme that which indeed they are not. This practice is most abominable by the very light of Nature, and much more by the light of Gods Word; wherein wee haue but one onely example thereof, and that is of wicked *Iezabel*, 2. King. 9. 30. who is noted by this marke of a notorious Harlot, *that she painted her face*. For what is this, but to finde fault with Gods owne workmanship? and to seeke to correct the same, by a counterfeited worke of our owne deuising; which cannot but be highly displeasing vnto him.

A cunning Painter, when he hath once finished his worke, if any man shall goe about to correct the same, hee is greatly offended. Much more then may God, the most wise and absolute Former and Creator of his Workes, bee highly offended with all those, that cannot content themselves with the fauour and feature they haue receiued from him; but will needs be calling his Worke into question, and refining it according to their owne humours and fancies. *Tertullian* in his Booke *de habitu mulierum*, calls such persons, and that deservedly, *The Diuels handmaids*.

But, may some say, if there be any deformitie in the bodie, may we not labour to couer it? *Answe.* Yes: but we may not set any new forme on the face, or habit on the body. Dissembling is condemned as well in deede as in word: and such is this.

Secondly, wee must place the principall ornament of our soules and bodies in vertue and good workes, and not in any outward things. So would *Paul* haue women to array themselves in comely apparell, *with shamefastnesse and modestie*, 1. Tim. 2. 9.

Thirdly, in vsing of ornaments before-named, wes must be very sparing, and keepe our selues within the meane, *Gen.* 24. 22. *Abrahams* seruant gaue *Rebecca* an abilliment of halfe a shekel weight, and two bracelets of ten shekels of gold, which she put vpon her forehead and hands, *ver.* 47. all which were of no great value, and therefore not excessive, but comely and moderate.

derate. And in the Old Testament, Kings daughters were clad but in party-coloured garments, 2 *Sam.* 13. 18. There was therefore, euen amongst them, great plainnesse.

It will here bee demanded, What is then the measure that must be vsed? *Answer.* The Scripture giues no rule for our direction in this point, but the example and iudgement of the sagest and soberest persons in euery order, age, and condition: & as they doe and iudge, so must we. As for example: Whether a man should weare a Ruffe single, or double, or tripled, &c. the Scripture in particular giues no direction; onely we must looke vpon the example of the soberest and discreetest persons of our order, and age, and that ought to be our president for imitation.

Fourthly, ornaments must be vsed not alwaies alike, but according to times and seasons. It is noted as a fault in the rich glutton, that he went *euery day in costly apparell*, *Luke* 16. 19. In the dayes of reioycing, wee may put on more outward ornaments: and so they vsed of ancient times, at marriages, to put on wedding garments, *Mat.* 22. But in the daies of mourning, baser and courser attire is to be vsed, as fittest for the time.

Fiftly, wee must adorne our bodies to a right end; to wit, that thereby wee may honour them, and in them honour God. Against this Rule doe those offend, that adorne their bodies to be prayfed, to be counted rich and great persons, and to purchase and procure vnto themselues the loue of strangers. This is the Harlots practice, described by *Salomon* at large, *Prou.* 6. 25. and 7. 10, 16. These are the Ends for which we must attire our selues.

And so much of the first maine Rule to bee obserued, in the wearing and putting on of Apparell.

The second maine Rule followeth. Wee must make a spirituall vse of the Apparell which wee weare. How may that be done?

Answer. First, we must take occasion thereby to humble our selues, and that in this manner. When we see the plaister vpon the sore, we know there is a wound: and so, the couer of our bodies must put vs in minde of our shame and nakednesse, in regard of grace, and Gods fauour, by reason of originall sinne. And wee are to know, that it is a dangerous practice for any man to puffe vp himselfe in pride, vpon the sight and vse of his apparell.

apparell. For this is to be proud of his owne shame. Nay, it is as much, as if a theefe should be proud of his bolts, and of the halter about his necke, garments being nothing else but the couer of our shame, and the signes of our sinnes.

Secondly, by the putting on of our garments, we must be admonished to put on Christ, *Rom. 13. 14. Quest.* How shall wee doe that? *Ans.* Thus: We must conceiue Christs obedience actiue and passiue, as a couering; and therefore by prayer we are to come vnto God in his name, and intreat him to accept this his obedience for vs: yea, that Christ may bee made vnto vs wisdom, righteousness, sanctification, and redemption: and we on the other side, made conformable to him in life and death in all morall duties. Lastly, that we may haue the same minde, affection, and conuersation that he had.

Thirdly, when we put off our clothes, we then are admonished of putting off the old man; that is, the masse and body of sinnefull corruption. And we then put him off, when we can by grace hate sinne, and carry a resolute purpose in our hearts of not sinning.

Fourthly, when we clothe our selues, and trusse our attire to our bodies; this should teach vs a further thing: that it behooueth vs to gird vp our loines, to haue our lights burning, to prepare our selues to meete Christ, whether by death, or by the last iudgement. If we make not these vses of our attire, we do not rightly vse, but rather abuse the same.

In a word, to shut vp this point; we are all to be exhorted to make conscience of the practice of these Rules, and to take heed of pride in these outward things. And in way of motiue hereunto; consider first, how great and hainous a sin pride is. The greatnesse of it may be discerned by foure things.

First, in it, and the fruit thereof, superfluity of apparell, there is an abuse of our wealth, to needlesse and superfluous vses, which ought to be employed to vses more necessarie. as to the good of the Church, common-wealth and family, and especially for the reliefe of the poore.

Secondly, in this sinne there is an abuse of time. For they that giue themselves to pride, spend so much time in the adorning of their bodies, that they haue no leisure for the adorning and beautifying of the soule. Hence it comes to passe, that proud persons abound with ignorance, idleness, wantonnesse, and many other enormities.

Thirdly, in this sinne, there is an abuse of the attire it selfe: in that it is made a signe of the vanity of the minde, and wantonnes of the heart, which should be the signe of a heart religiously disposed.

Fourthly, in it there is a confusion of order in the estates and societies of men. For whereas one order of men should go thus attired, and another after another manner; by this it comes to passe, that equall and superiour are clothed both alike, and that which should be an occasion to humble vs, is made an occasion to puffe vs vp.

Fifthly, there is a great iudgement threatned against this sin, *Esay 2.11, 12. Zeph. 3.11.*

The greatnes of this vice, we are to endeavour, by all meanes possible, to redresse in our selues. For which purpose, we must be carefull to see and feele, and withall to bewaile the spirituall nakednesse of our soules; which is a depriuation of the image of God, wherein we are created, according to him, in holinesse and righteousnesse: the want whereof makes vs vgly and deformed in the eyes of God. And the true sense and experience of this, will turne our minds and thoughts from the trimming of the body, and make vs especially to labour for the righteousnes of Christ imputed, as the only couering which will keep vs warme and safe from the stormes and tempests of the wrath and fury of God.

Sect. 4.

In the fourth place, we come to the handling of those Questions, that concern the Moderation of our Appetite in the Use of Pleasures and recreations. And these are especially three.

I. Question.

Whether Recreations bee lawfull for a Christian man?

Answer. Yea, and that for two causes.

First, Rest from labour, with the refreshing of body and minde, is necessary, because mans nature is like the bowe, which being

being alway bent and vsed, is soone broken in pieces. Now that which is necessary, is lawfull. And if the rest be lawfull, then is recreation lawfull.

Secondly, by Christian liberty, wee are allowed to vse the creatures of God, not onely for our necessity, but also for meete and conuenient delight. This is a confessed truth: and therefore to them, which shall condemne fit and conuenient recreation (as some of the ancient Fathers haue done, by name, *Chrysostome* and *Ambrose*) it may be said, *Be not too righteous, be not too wise, Eccl. 7.18.*

II. Question.

What kindes of recreations and sports are lawfull and conuenient, and what be vnlawfull and vnconuenient?

Ans. I will first lay downe this ground, that, All lawfull Recreation is onely in the vse of things indifferent, which are in themselves neither commanded nor forbidden. For by Christian liberty, the vse of such things for lawfull delight and pleasure, is permitted vnto vs. Therefore meet and fit recreations do stand in the vse of things indifferent, and not in things eyther commanded or forbidden. Hence I deriue three Conclusions, that may serue for the better answer of the Question.

I. *Recreations may not be in the vse of holy things*; that is, in the vse of the Word, Sacraments, prayer, or in any act of religion. For these things are sacred and diuine: they stand by Gods expresse commandement, and may not be applyed to any common or vulgar vse. For this cause it is well provided, that the pageants which haue beene vsed in sundry Cities of this land are put downe: because they were nothing else, but either the whole or part of the history of the Bible turned into a Play. And therefore the lesse to bee allowed, considering that the more holy the matter is which they represent, the more vnholly are the playes themselves. Againe, all such iests, as are framed out of the phrascs and sentences of the Scripture, are abuses of holy things, and therefore carefully to bee auoided. The com-

* Non est bonum ludere cum Sanctis.

mon saying may teach vs thus much, * *It is no safe course to play with holy things.* Lastly, vpon the former conclusion, wee are taught, that it is not meet, conuenient, or laudable for men to moue occasion of laughter in Sermons.

The second Conclusion. *Recreation may not be made of the sinnes or offences of men.* They ought to be vnto vs the matter of sorrow and mourning. *Dauid shed riuers of teares, because men brake the commandments of God, Psal. 119. 136. The righteous heart of Lot was vexed, with hearing the abominations of Sodom, 2 Pet. 2. 8.*

Vpon this, it followeth first, that common plaies which are in vse in the world, are to bee reprocued, as being not meete and conuenient matter of Recreation. For they are nothing else, but representations of the vices and misdemeanours of men in the world. Now such representations are not to bee approoued, *Paul saith, Fornication, conetousnes, let them not be named among you, as becommeth Saints, Ephef. 5. 3.* And if vices of men may not be named, vnlesse the naming of them, tend to the reproouing and further condemning of them, much lesse may they be represented, for the causing of mirth and pastime. For, naming is farre lesse, then representing, which is the reall acting of the vice. Indee, Magistrates and Ministers may name them: but their naming must be to punish, and reforme them, not otherwise. Againe, it is vnseemely, that a man should put on the person, behaiour, and habit of a woman, as it is also for a woman to put on the person, behaiour and habit of a man, though it bee but for an houre. The Law of God forbiddes both, *Deut. 22. 3.* And that law, for equitie, is not meereley iudiciall, but morall. Nay, it is the law of nature and common honestie.

Here also, the dauncing vsed in these dayes is to be reprooued, namely, the mixed dauncing of men and women, in number and measure (specially after solemne feasts) with many lasciuious gestures accompanying the same: which cannot, nor ought to be iustified, but condemned. For it is no better, then the very bellowes of lust and vncleannes, yea the cause of much euill. It is condemned in the daughter of *Herodias*, dauncing before *Herod*, *Mark. 6. 12.* And in the Israelites, that sat downe to eate and drinke, and rose up to play, that is, to daunce. Wee roade indeede, of a kinde of dauncing commanded in Scripture,

ture, that *Moses*, *Aaron*, and *Miriam* vsed at the red sea, *Exod.* 15. 20. And *Dauid* before the Arke, 1 *Sam.* 18. And the daughters of Israel, when *Dauid* gotte the victory of *Goliath*, 2 *Sam.* 6. 14. But this dauncing was of another kinde. For it was not mixt, but single, men together, and women apart by themselves. They vsed not in their dauncing wanton gestures, and amorous songs, but the Psalmes of praise and thanksgiuing. The cause of their dauncing was spirituall ioy, and the end of it was praise and thanksgiuing.

It may be alleadged, that *Ecclesiastes* saith, *There is a time of mourning, and a time of dauncing*, *Eccl.* 3. And *Dauid* saith, *Thou hast turned my ioy into dauncing*, *Psal.* 30. 11. And the Lord saith in *Jeremie*, *O daughter Sion, thou shalt goe forth with the daunce of them that reioyce*, *Ier.* 31. 4. I answer: first, these places speake of the sacred dauncing before named, and not of the dauncing of our times. Secondly, I say, that these places speake not of dauncing properly, but reioycing signified by dauncing, that is to say, a hearty reioycing, or merrie-making. Besides that, the Prophet *Jeremie* speakes by way of comparifon, as if hee should say, Then shall the Virgin reioyce, *as men are wont to doe in the daunce*. And it is sometimes the vse of the Scripture, to expresse things lawfull, by a comparifon drawne from things vnlawfull: as in the Parables of the vnrighteous Iudge, the vnjust Steward, and the Thiefe in the night.

The third Conclusion: *Wee may not make recreations of Gods iudgements, or of the punishments of sin.* The Law of God forbids vs to lay a stumbling block before the blinde, to cause them to fall, though it be not done in earnest, but in sport, *Leuit.* 19. 41. Vpon the same grounds wee are not to sport our selues with the folly of the naturall foole. For that is the blindness of his minde, and the iudgement of God vpon him. I know, it hath bene the vse of great men, to keepe fooles in their houses: And I dare not condemne the fact. For they may doe it, to set before their eies a daily spectacle of Gods iudgements, and to consider how God in like sort might haue dealt with them. And this vse is Christian. Neuerthelesse, to place a speciall recreation, in the folly of such persons, and to keepe them onely for this end, it is not laudable. When *Dauid* fained himselfe to be madde, before *Achish* the King of Gath, marke what the Heathen King could say, *Haue I need of madde men, that ye haue*

haue brought this fellow, to play the madde man in my presence? Shal he come vnto my house? 1 Sam. 21. 15.

Again, the bayting of the Beare, and Cock-fights are no meete recreations. The bayting of the Bull hath his vse, and therefore it is commanded by ciuill authority; and so haue not these. And the Antipathy and cruelty, which one beast sheweth to another, is the fruit of our rebellion against God, and should rather moue vs to mourne, then to reioyce.

The Second Answer to the former Question, is this:

Games may be deuided into three sorts. Games of wit or industry, games of hazard, and a mixture of both.

Games of wit, or industry, are such as are ordered by the skill and industry of man. Of this sort are Shooting in the long bow, Shooting in the Calceuer, Running, Wrestling, Fencing, Musicke, the games of Chess, and Draughts, the Philosophers game, and such like. These, and all of this kind, wherein the industry of the minde and body hath the chiefest stroke, are very commendable, and not to be disliked.

Games of hazard are those, in which hazard onely beares the sway, and orders the game, and not wit; wherein also there is (as we say) chance, yea meere chance in regard of vs. Of this kind is Dicing, and sundry games at the Tables and Cardes. Now games that are of meer hazard, by the consent of godly Diuines, are vnlawfull. The reasons are these:

First, games of meere hazard are indeede lots; and the vse of a lot, is an act of religion, in which we referre vnto God, the determination of things of moment, that can no other way be determined. For in the vse of a lot there bee foure things. The first is, a casuall act done by vs, as the casting of the Dic. The second is, the applying of this act, to the determination of some particular controuersie, the end whereof maintaines peace, order, and loue among men. The third is confession, that God is a soueraigne Iudge, to end and determine things, that can no other way be determined. The fourth is supplication, that God would by the disposition of the lotte when it is cast, determine the euent. All these actions are infolded in the vse of a lot, and they are expressed, *Act. 1. vers. 24. 25, 27.* Now then, seeing the vse of a lot is a solemne act of religion, it may not bee applied to sporting, as I haue shewed in the first conclusion. Secondly, such games are not recreations, but rather matter

matter of stirring vp troublesome passions, as feare, sorrow, &c. and so they distemper the body and minde. Thirdly, couetousnesse is commonly the ground of them all. Whereupon it is, that men vsually play for money. And for these causes, such plaies by the consent of learned Diuines, are vnlawfull.

The third kinde of plaies are mixt, which stand partly of hazard, and partly of wit; in which hazard begins the game, and skill gets the victory: and that which is defectiue by reason of hazard, is corrected by wit.

To this kinde, are referred some games at the Cardes and Tables. Now the common opinion of learned Diuines is, that as they are not to be commended, so they are not simply to be condemned; and if they be vsed, they must be vsed very sparingly. Yet there be others that hold these mixt games to be vnlawfull, and iudge the very dealing of the Cardes to be a lotte, because it is a meere casuall action. But, as I take it, the bare dealing of the Cardes is no more a lotte, then the dealing of an Almes, when the Princes Almshouse puts his hand into his pocket, and giues, *for example*, to one man sixe pence, to another twelue pence, to another two pence, what comes forth without any choice. Now this casuall distribution is not a lotte, but onely a casuall action. And in a lot, there must be two things. The first is, a casuall act: the second, the applying of the fore said act, to the determination of some particular and vncertaine euent. Now the dealing of the Cardes is a casuall act; but the determination of the vncertaine victorie, is not from the dealing of the Cardes in mixed games, but from the wit and skill, at least from the will of the players. But in things that are of the nature of a lot, the wit and will of man hath no stroke at all. Neuertheless, though the dealing of the Cardes, and mixed games, be no lots; yet it is farre safer and better to abstaine from them, then to vse them: and where they are abolished, they are not to be restored againe; because in common experience, many abuses and inconueniences attend vpon them: and things vnecessary, when they are much abused, because they are abused, they must not be vsed, but rather remoued, as the brazen Serpent was, 2 *King.* 18.4.

III. Question.

How are we to vse Recreations?

For answer whereof, we must remember these foure speciall rules.

I. Rule. Wee are to make choice of Recreations, that are of least offence, and of the best report. *Phil. 4.8. Whatsoeuer things are of good report, thinke of them.* The reason is, because in all recreations, wee must take heede of occasions of sinne, both in our selues and others. And this mooued *Iob*, while his sonnes were a feasting, to offer daily burnt offerings, according to the number of them all, because he thought, *It may be, my sonnes haue sinned, and blasphemed God in their hearts.* *Iob. 1.5.* And not onely that, but I adde further, wee must take heede of occasions of offence in others. Vpon this ground, *Paul* saies, that rather then his eating should offend his brother, he would eate no meate while the world indured, *1 Cor. 8.13.* In this regard, it were to be wished, that games of wit should be vsed onely, and not games of hazard, because they are more scandalous then the other. Lastly, in things that are lawfull in the selues, we are to remember *Pauls* rule: *All things are lawfull, but all things are not expedient.* *1. Cor. 6.12.*

II. Rule. Our Recreations must be profitable to our selues, and others: and they must tend also to the glory of God. Our Sauour *Christ* sayes, that *of euery idle word that men shall speake, they shall giue an account at the day of iudgement.* *Matth. 12. 36.* Where by *idle words*, he meaneth such as bring no profit to men, nor honour to God. And if for idle words, then also for idle recreations, must we be accountable vnto him. Againe, *S. Paul* teacheth, that *whether we eate or drinke, or whatsoeuer we do, we must doe all to the glorie of God.* *1. Cor. 10. 31.* Therefore the scope and end of all recreations is, that God may be honoured in and by them.

III. Rule. The end of our Recreation must be, to refresh our bodies and mindes. It is then an abuse of recreation, when it is vsed to winne other mens money. The gaine that comes that way, is worse then vsurie, yea, it is flat theft. For by
the

the law, we may recouer things stolne; but there is no law to recouer things wonne. And yet, if play be for a small matter, the losse whereof is no hurt to him that loseth it; and if it be applied to a common good, it is lawfull; otherwise, not.

IV. Rule. Recreation must be sparing, even as the use of meat and drinke, and rest. Whence it followeth, that they which spend their whole life in gaming, as Players doe, haue much to answer for. And the like is to be said of them that haue land and possessions, and spend their time in pleasures and sports; as is the fashion of many Gentlemen in these dayes.

Now Recreation must be sparing, two wayes.

First, in regard of time. For we must redeeme the time; that is, take time while time lasteth, for the procuring of life everlasting, *Ephes. 5. 16*. This condemneth the wicked practice of many men, that follow this Game and that, to driue away time; whereas they should employ all the time that they can, to doe Gods will: and indeede, it is all too little, to doe that which we are commanded. And therefore while it is called to day, let vs make all the haste we can, to repent and be reconciled vnto God.

Secondly, Recreation must be sparing, in regard of our affection: For we may not set our hearts vpon sports; but our affection must be tempered and allayed with the feare of God. Thus *Salomon* sayes, that *laughte is madnesse*, *Eccl. 2. 2*. so farre forth, as it hath not the feare and reuerence of the Name of God to restraine it. This was the sinne of the Iewes, reproved by the Prophet, that they gaue themselves to all manner of pleasure, and did not consider the worke of the Lord; that is, his iudgements and corrections, *Esay 5. 12*. And thus, if Sports and Recreations be not ordered and guided according to this & the other Rules, we shall make them all not onely vnprofitable vnto vs, but vtterly vnlawfull. And so much of the vertue of Temperance.

CHAP V.

Of Liberality.

Hitherto we haue treated of the first sort of Vertues, that are seated in the will, which doe respect a mans owne selfe, namely, of Clemency; which standeth in the moderation of the minde in respect of anger: and temperance; which consisteth in the moderation of our appetite, in respect of riches, apparell, meate and drinke, pleasures and recreations.

Now wee come to the second sort; which respects others beside our selues. And these belong to the practice, either of Courtesie and kindnesse, or Equitie and right. Of the first kind, is Liberalitie: of the second is Iustice, in shewing or giuing Equity, or Fortitude in maintaining the same. Of these in order.

Liberality, is a vertue, seated in the will, whereby wee shew or practise courtesie and kindnesse to others. The principall Questions touching this Vertue, may bee referred to that text of Scripture which is written, Luke 11.41. *Therefore giue almes of those things which you haue, and behold, all things shall be cleane vnto you.*

The words are a rule or Counsell, deliuered by Christ to the Pharises: and the true and proper sense of them, is this: You Pharises giue your selues to the practice of iniustice and oppression, and thereby you defile your selues, and all your actions. For redresse hereof, I propound you this Rule; Practise Charity in giuing of your almes: let your outward good actions proceede from the inward sincere affection of your hearts towards your brethren; and then shall you attaine to a holy and pure vse of your goods. The counsell of Daniel to King Nebuchadnezzar, Dan. 4. 24. *to breake off his sinnes by the practise of iustice, and his iniquities by mercy to the afflicted*, may bee a good Commentary to this Text.

In the words, I consider two things. A remedie, *Therefore giue almes of those things you haue*: and the fruit that followes vpon the remedie, *and behold, all things shall be cleane vnto you.*

Seēt. 1.

Seet. 1.

The Remedy, is the vertue of Christian Liberty, consisting principally in the practice of Loue and mercy, in giuing of almes.

For the better vnderstanding whereof, five Questions are briefly to be propounded and resolved.

I. Question.

Who, or what persons must giue Almes?

Answer. There be two sorts of men, that are, and ought to be giuers of Almes.

The first sort are Rich men, who besides things necessary, haue superfluity and abundance, yea, much more then things necessary. These are such as haue *the worlds good*, as *S. Iohn* saith, whereby they are enabled to giue & bestow reliefe vpon others, out of their abundance. Thus Saint *Paul* saith, that *the abundance of the Corinthians, must supply the want of other Churches*, 2 *Cor.* 8. 14. Many other proofes might be brought; but these are sufficient in a knowne and confessed truth.

A second sort of giuers, are men of the poorer sort, that haue but things necessary, and sometimes want them too. And because this point is not so easily granted, therefore I will prouoe it by the Scriptures.

The man that liues by his worke, is commanded to labour in his calling, that he may haue something to giue to them that want, *Ephes.* 4. 28. The poore widdow that cast into the Lords treasury of her penury, but two mites, that is, the eighth part of a penny, is commended; and Christ preferreth her almes, before the great gifts of the richer sort. *Luke* 21. 2. The Church of Macedonia being poore, and in extreme necessity, doth yet send reliefe to other Churches, and is commended for it by *Paul*, 2 *Cor.* 8. 2. Their pouerty excused them not from liberality: but they were liberall, not onely according to, but euen beyond their ability. Our Sauour Christ himselfe lined of almes: for *Ioanna* the wife of *Chuzea Herods Steward*, & *Susanna* ministred

ministred vnto him of their substance, *Luke 8. 3.* Where, by the way wee note, that hee did not liue by begging, as the Papists affirme; but by the voluntarie ministration and contribution of some, to whom he preached. Now, though hee was so poore himselfe, yet he vsed to giue almes of that he had, *Iohn 13. 29.* The Oblations of the Old Testament, for the maintenance of the Altar, were a matter of great cost and charge, in sacrifices, and such like ceremonies; and yet all were charged with them, the poore, as well as the rich. Now in the New Testament, the materiall Altar is taken away, and yet wee haue something in the roome thereof, namely, those that are poore and destitute, which all men are bound in conscience to relieue and maintaine, as once they were to maintaine the Altar. *S. Iohn* commends vnto vs Charity; not that which consisteth in words onely, but which shewes it selfe in actions, *1 Iohn 3. 18.* teaching that the one is no way sufficient, without the other. Lastly, all mankind is distinguished into these two sorts; Some are giuers, some are receiuers of Almes: there is not a third kind to bee found in the Scriptures.

Yet here an exception must be added, that this doctrine bee not mistaken. There are some persons exempted from this dutie; and they be such as are in subiection to others, and are not at their owne disposition. Of this sort, are children vnder the gouernment of their Parents, and seruants subiect to the authority and dominion of their Masters: for the goods which they haue, are not their owne, neither may they dispose of them as they list; they therefore must not be giuers.

It may be asked, Whether the wife may giue almes without the consent of her husband, considering that she is in subiection to another; and therefore all that shee hath, is anothers, and not her owne. *Answe.* The wife may giue almes of some things, but with these cautions: as first, she may giue of those * goods that she hath excepted from marriage: Secondly, she may giue of those things which are common to them both, provided it be with her husbands consent; at least generall and implicite: Thirdly, she may not giue without or against the consent of her husband. And the reason is, because both the Law of Nature and the Word of God commands her obedience to her husband in all things.

If it be alledged, that *Ioanna*, the wife of *Chuza Herods* Steward,

* Ex paraphernalibus.

ward, with others, did minister to Christ of their goods, *Luk. 8. 3.* I answer: It is to be presumed, that it was not done without all consent.

Againe, if it be said, that *Abigail* brought a present to *David*, for the reliefe of him and his young men, whereof she made not *Nabal* her husband acquainted, *1 Sam. 25. 19.* I answer, it is true: but marke the reason. *Nabal* was generally of a churlish and vnmmercifull disposition, whereupon he was altogether vnwilling to yeeld reliefe to any, in how great necessity soeuer: whence it was, that he railed on the young men that came to him, and draue them away, *vers. 14.* Againe, he was a foolish man, and giuen to drunkenesse; so as he was not fit to gouerne his house, or to dispense his almes. Besides that, *Abigail* was a woman of great wisedome, in all her actions; and that which she now did, was to saue *Nabals* and her owne life, yea, the liues of his whole family: for the case was desperate; and all that they had, were in present hazzard. That example therefore is no warrant for any woman to giue almes, vnlesse it be in the like case.

I I. Question.

To whom must Almes be giuen?

Ans. To them that are in need, *Ephe. 4. 28.* For the better conceiuing of this answer, wee must remember, that there be three degrees of need: The first, is *extreme* necessity, when a man is vtterly destitute of the meanes of preservation of life: The second, is *great* need, when a man hath very little to maintaine himselfe, and his: The third, is *common* necessity, when he hath something, but yet not sufficient or competent.

Now, those that are in the first and second degree of need, they are the persons that must be succoured and relieved. For prooffe hereof, consider these places, *Matth. 25. 35. 36.* *I was hungry, and ye gaue me meat; I thirsted, and ye gaue me drinke; I was naked, and ye cloathed me; I was sicke, and ye visited me; I was in prison, and ye came vnto me.* Where obserue what person Christ commendeth vnto vs to be relieved; the hungry, thirsty, naked, sick, harbourlesse, and the captiue or prisoner. *Rom. 10. 20.* *If thine*

emie hanger, feed him; if he thirst, give him drinke. Wee must not only supply the need of our friends, but also of our enemies. 1. Tim. 5. 16. *If any beleevuing man or woman have widowes, let him minister unto them, &c. that there may be sufficient for them that are widowes indeed.* Here widowes that are desolate, without friends and goods, are commended to the liberality of the Church. *Leuit. 25. 35. If thy brother be imposterised, and hath the trembling hand, thou shalt relieue him; as a stranger or sojourner so shall he live with thee.* By the *trembling hand*, is meant the man that workes hard for his living, and yet cannot by his labour get things necessary, but must needs stretch out his hand to others that are in better state, for helpe.

Here two Questions may further be made. First, whether we must giue almes to beggers? I meane such as goe from doore to doore; for they come vnder the degrees of needy persons.

Ans. Beggers are of two sorts: either such as are strong, able to labor, and do somewhat for their living; or such as are weak and impotent, vnable to take paines for the maintenance of themselves, or those that belong vnto them.

The first sort are not to bee relieved. For touching them, the Apostle hath giuen this rule, *He that will not labour, must not eate*, 2. Thes. 3. 10, 12. Euery man must liue by the labour of his owne hands, and feede vpon his owne bread. Again, such beggers are theeues and robbers, because they steale their labour from the Church and Common-wealth, which is as profitable as Land and Treasure. In the Old Law, if two men striued together, and the one had wounded the other; the offender was inioyned, not onely to pay for the healing, but for the losse of his time also, *Exod. 21. 19.* And in like manner ought such persons to beare the punishment, both of their theft and of the losse of their labour. And the truth is, they that giue to them in this their loose life, doe maintaine them in wickednesse.

Yet here one Caution is to be remembered: that if such a man be in extreme need, hee must be helped, rather then hee should perish; and the Magistrate is to punish him for his idleness, and to compell him to labour: The Magistrate, I say; for priuate persons haue no authority to inflict punishment in this case.

As for the other sort, that are vnable to worke, they are not allowed

allowed by the Word of God to gather their almes themselves, by begging from doore to doore, but to be relieved at home in their houses. *Dent. 14. 4. There shall not be a begger in thee. vers. 11. There shall be ever some poore in the Land.* Here the Holy Ghost makes a plaine difference betweene the poore & the begger, forbidding the one, and commanding to helpe the other. Saint *Paul* likewise; distinguisheth of Widowes; whereof some haue rich kindred, & they are to be provided for by them, *1 Tim. 5. 4.* Others are destitute of friends, and kindred, by whom they may be relieved; and such, he willet to bee maintained by the Church, *vers. 16.* And this is no toleration or approbation of beggers.

Againe, the begging of Almes is the very Seminarie of Vagabonds, Rogues, and straggling persons, which haue no calling, nor are of any Corporation, Church, or Common-wealth: Yea, it doth proclaime to the world, in the eares of all men, the shame either of the Magistrate, who restraines it not, hauing authority; or of the wealthy and able, that they haue no mercy or compassion. It is also a great disorder in Common-wealths: For the boldest and most clamorous begger carries away all the almes from the rest; and so reliefe is distributed both vnwisely and vnequally. And howsoever it is the good Law of our Land, agreeable to the Law of God, that none should begge that are able to labor, and all men are bound in conscience to see it obserued, that haue any care of the good of this Church and Common-wealth; yet it is a plague of our times, and greatly to be bewailed, that it is neglected, and not put in execution.

In the second place it is demanded, Whether wee must put a difference betweene persons and persons, in giuing our Almes?

Answer. There be three differences of men, that are in need.

The first, is a mans owne: And such are they, that be of his household; for which, he that makes not prouision, is worse then an Infidell, as the Apostle speaketh, *1 Tim. 5. 8.* Those also which are of a mans owne blood, as father and mother, &c. *Matth. 15. 5, 6.* Now contrarie to this sort, are strangers; to whom wee must not giue: For to neglect a mans owne, and to bestow it vpon forrainers, vnlesse there be iust and necessarie cause so to doe, is a sinne against the Law of Nature.

A second difference of men, is this: Some are of the house-

hold of Faith. *S. Pauls* rule is this, that we preferre them before the other, *Gal. 6. 10. Do good vnto all men, but specially to them that are of the household of Faith.*

A third difference. Some are our owne poore, of our Towne, Laed, and Country; and some be strangers in the same respects. Now howsoeuer we are debtors to all that we can doe good to: yet those that are neerer to vs in habitatiō or neighbourhood, are to be respected and relieued before others. This the Lord commandeth, *Deut. 15. 7. If one of thy breshren wish thee be poore, within any of thy gates, in thy land which the Lord thy God giueth thee, thou shalt not harden thy heart, and shut thine hand from him.* And these being relieued, wee may in the next place affoord our helpe to others. Thus did the good Samaritaine, in case of necessity, practise his charity vpon a stranger, *Luk. 10. 33.* and is therefore commended by our Saniour Christ.

III. Question.

How much reliefe must euery man giue?

Ans. We must put a difference betweene the almes of priuate men, and of Incorporations or Churches. Touching priuate mens almes, the Scripture hath not determined how much must bee giuen, but hath left it to the discreet consideration of euery Christian: And yet it must bee remembred which the Apostle saith, that *he that soweth sparingly, shall reape sparingly.* And againe, *Let euery man giue, as he hath determined in his owne heart.* Lastly, he giues a commandement touching the quantity of giuing, that euery first day of the weeke euery one lay aside by himselfe, and lay vp as *God hath prospered him*; that is, according to the abilitie wherewith God hath blessed him, *1 Cor. 16. 2.*

But two cautions are propounded in the Word, touching this quantity.

First, that wee must not so giue almes, that others bee eased, and wee our selues grieved, *2 Cor. 8. 13.* It is not Gods will, that wee should giue all that wee haue in almes, and keepe nothing for our selues; but that wee keepe a due proportion in giuing.

giuing, and doe that good to others, whereby we may not our selues be hindred or oppressed. Our Fountaines and Riuers must run, to serue the necessity of the stranger, *in vse*, *Prou. 5. 16, 17.* But yet the *right* must remaine our own; we may not giue away Fountaine and Water, and all, *Luk. 3. 11. He that hath two coats, let him part with him that hath none*, that is, hee that hath things necessary and in abundance, let him giue freely, yet so, as he reserue one coate to himselfe.

Here the Papist is iustly to be blamed, who holdeth it a state of perfection, to giue away all, and to liue by begging. For this cannot be, seeing it is against Gods commandement, who will haue some giuen, and not all, one coate; not both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreme necessity (and not otherwise) we must enable our selues to giue almes, though it be by the selling of our possessions, *Luk. 12. 33. Sell that ye haue, & giue almes*: our Sauours meaning is, in the case of extreme necessity; when there is no other way to relecue those that are to be releued. *Dauid* notes it as a property of a mercifull man, that *he disperseth abroad, and giueth to the poore*, *Psal. 112. 9.* It was practised by the Primitiue Church, in the times of persecution, in the like case, *Act. 4. 34, 35.* And the Church of Macedonia, though they were in want themselves, yet supplied the extreme want of other Churches, *2 Cor. 8. 1, 2.*

Now touching the almes of whole bodies, and Churches, this is the Rule: that they should maintaine the poore with things necessary, fit, and conuenient: as meate, drinke and cloathing, *1 Tim. 5. 16.* And this serues to confute a grosse error, maintained by learned Papists; who hold, that whatsoeuer a man hath, about that which is necessary to nature and estate, he should giue it in almes. But the truth is otherwise: for a man may and ought to giue almes more liberally, when he hath abundance; yet so, as he is not bound to giue all, but may reserue euen part of his superfluity, for the publike vse of Church and Common-wealth. And to this purpose, is that which our Sauour saith, *Luk. 3. 11. Hee that hath two coats*, that is, things necessary and superfluous, must giue but one, and that in the case of the greatest necessity; meaning thereby, that all superfluity must not be giuen in almes, sauing onely in the case aforesaid of extreme want.

IV. Question.

How many waies is a man to giue almes?

Ans. Three waies. First, by free giuing to the poore. Secondly, by free lending: for this is oftentimes as beneficiall to a man, as giuing. For this end, there was a law giuen, *Deut. 15. 8. Thou shalt open thy hand vnto thy poore brother, and lend him sufficient for his need which he hath. Luk. 6. 35. Lend, looking for nothing againe. Exod. 22. 25. If thou lend money to the poore with thee, thou shalt not be an vsurer vnto him, thou shalt not oppresse him with vsury.* Thirdly, by remitting due debt, in case of mens decay and extreme poeerty: *Exod. 22. 26. If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him, before the sun goe down. 27. For that is his couering onely, and this is his garment for his skin: wherein shall he sleep? therefore when he crieth vnto me (for cold and necessity) I will heare him: for I am mercifull.* According to this law, *Nehemiah* exhorteth the Rulers and Princes of the Iewes, that had oppressed their poore country-men, saying, *Remit vnto them the hundreth part of the silver, and of the corne, of the wine, and of the oyle, that ye exact of them for loane, Nehem. 5. 11.*

V. Question.

How should almes bee giuen, that they may bee good workes, and pleasing vnto God?

Ans. For the right maner of giuing, sundry things are required, but specially these sixe:

First, a man must consecrate himselfe, and all the gifts that he hath and enioyeth, to God and his honour. This duty is commended in the Church of Macedonia, that *they gave their owne selves, first to the Lord, and after vnto them that were in need, by the Will of God, 2 Cor. 8. 5.* And thus the Prophet *Esaie* foretelleth, that

that the City Tynus being conuerted, should consecrate themselves, and their goods to the Lord, *Esa. 23. 18.* *Yet her occupying and her wages shall be holy vnto the Lord: it shall not be laid up nor kept in store; but her merchandise shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable cloathing.*

Secondly, we must giue almes in Faith. How is that? First, we must be perswaded, that we are reconciled to God in Christ, and stand in his fauour: and then our almes shall be accepted. For, no worke of the person can please God, before the person himselfe be approoued of him. Secondly, wee must depend vpon God by faith, for the good successe of our almes. S. *Paul* compares the poore man to a field well tilled, and almes to the sowing of seed, which hath a most plentiful harvest of blessing following it, *2 Cor. 9. 6.* Now as the husbandman, casting his seed into the earth, waiteth vpon God for the fruit thereof, *Iam. 5. 7.* so must the good man that giues almes, depend vpon God for the euent thereof. *Salomon* saies, *He that hath mercy vpon the poore, lendeth to the Lord, and the Lord will recompence him that which hee hath giuen, Prov. 19. 17.* Vpon these grounds must our Faith rest, when we doe good to the poore.

Thirdly, we must giue in simplicity, *Rom. 12. 8.* *He that distributeth, let him do it with simplicity,* that is, of meere pittie and compassion, and not for any sinister respect, pleasure, or praise of men, *Matth. 6. 3.* *When thou doest thine almes, let not thy left hand know what the right hand doth.*

Fourthly, we must giue in loue, *1 Cor. 13. 3.* *Though I feed the poore with all my goods, &c. and haue not loue, it profiteth me nothing.*

Fifthly, in Iustice. For wee must not giue other mens goods, but our own truly gotten, *Esa. 58. 7.* *The true fasting is, to breake thine owne bread to the hungry, to bring the poore that wander, into thine owne house, &c.*

Sixtly, with a bountifull and chearefull minde, *2 Cor. 9. 7.* *As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessity: for God loueth a chearefull giuer.* Our almes must not be extorted, but frank and free. And hence it followeth, that there ought to be no begging from doore to doore, in a Christian Commonwealth. For that shewes, that men part with their almes, of a nigardly and compelled mind. And thus much of the Remedy.

Sect. 2.

In the next place followeth the fruit of the Remedy, in these words, *And all things shall be cleane vnto you.*

Here first I will speake of the false, and then of the true and right fruit of Liberality.

The false fruit is this; that giuing of almes doth merit forgiveness of sin, & satisfie the Iustice of God, for the temporall punishment thereof. That wee may the better see the error of this doctrine, I will answer their arguments.

Obiect. I. First, they alleadge out of this text, that giuing of almes *makes all things cleane vnto vs.*

Ans. We must vnderstand the next, thus: If we turne to God, beleue in Christ, and leaue all our sins, then are we cleane, and all our actions, and consequently our almes-giuing shall be cleane vnto vs; for the pure, all things are pure. Now almes and other things are then said to be cleane vnto a man, when he being himselfe pure, maketh and hath a pure vse of them.

Obiect. II. *Dan. 4. 24 Redeeme thy sinnes, by giuing of almes,*

Ans. This place maketh against the Papists: for by *sinnes*, the Prophet vnderstandeth both the *guilt*, and also the *punishment*: Whereas they affirme, that the guilt of sin cannot be redeemed, but by Christ alone, and man onely is to satisfie for the temporall punishment of sin. Secondly, the word which they translate *Redeeme*, doth properly signifie (as it is in the Calde paraphrase) to *breake off*. As if the Prophet should haue said, Thou art, O King, a mighty Monarch, and thou hast vsed much iniustice and cruelty: therefore, now repent thy selfe, and breake off the course of thy sinnes, and testifie thy repentance, by doing iustice, and giuing almes to the poore, whom thou hast oppressed. Thirdly, the word in the ancient Latine translations, signifieth to *amend*; and then it beareth this sense, Amend thy selfe, and the course of thy life, and let thine iniustice be turned into iustice, thy cruelty into mercy.

Obiect. III. *Make you friends with the riches of iniquity, that when ye shall want, they may receiue you into euermlasting habitations, Luk. 16. 9.*

Ans. Receiuing here mentioned, is not by way of merit, as though

though a man could deserue it by giuing almes; but either by way of hearty praiers made by the poore, that they may be receiued, or else because their almes shall be vnto them a pledge and earnest of their receiuing into Gods Kingdome.

Obiect. I V. Prou. 16.6. By mercy and truth, iniquity is redeemed.

Ans. 1. Salomons meaning is, that by Gods goodnesse, and not ours, iniquity is pardoned. 2. If by mercy, is meant mans mercy, then are we to vnderstand it thus; that mercy and truth are euident signes vnto vs that our sinnes are forgiven, and not the working causes of remission.

Obiect. V. Luk. 14. 14. And thou (which giuest reliefe) shalt be blessed, because they cannot recompence thee: therefore almes do merit.

Ans. When God promisetht reward to the giuing of almes, the promise is not made to the worke, but to the worker: and that not for the merit of his person, or worke, but onely for Christ his sake, in whom he is, by whose meanes hee stands reconciled vnto God. And so men that practise charity in giuing of almes, are rewarded with blessednesse; not for their almes, but according to the mercy of God in Christ.

Now followeth the right fruit of almes-giuing: and it standeth in foure things.

First, they are the way in which we must walke to life euerlasting. I say the way, not the cause either of life, or any other good thing, that God hath promised.

Secondly, they are effects and fruits of our faith: yea, the signes and seales of Gods mercy to vs in Christ. To this purpose *S. Paul* wisheth *Timothy*, *1 Tim. 6. 17, 18, 19.* to charge: them that be rich in this world, that they doe good, and be rich in good workes, and be ready to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life. Now where is the foundation to be laid vp? not in heauen: for that is impossible for vs, and it is laid vp for vs there already by Christ; but in our owne consciences, and that is, our assurance of Gods fauour in this world, and life euerlasting in the world to come: of which assurance, this and other good workes, are signes and seales vnto vs:

Thirdly, Almes comes in the way of restitution of those goods, that haue bin gotten fraudulently, though from whom we

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we know not. Thus *Zachew* at his conuersion, for wrongs that he had done he knew not to whom, gaue halfe his goods to the poore, and proclaimed restitution to those that could come forth and challenge him.

Lastly, almes are a notable remedy against couetousnesse. For he that hath a mercifull heart, to bestow vpon the poore, shall easily bee content with that he hath, and auoid that sin whereby otherwise he fals into tentations and snares of the Diuell, *1 Tim.* 6. 9.

CHAP. VI.

Of Iustice.

Psal. 15. 2. *He that walketh vprightly, and worketh righteousness.*

THe substance of the whole Psalme is a Question, and an Answer. The Question is, who are the members of Gods Church vpon earth, that shal come to life eternall in heauen, verse 1. The Answer is made in the rest of the Psalme. And in this Answer, is contained a description of the parties, by their properties and markes. The first marke is, *walking vprightly*; that is, in truth and sincerity of religion, which standeth in the sincerity of Faith, and a good Conscience. The second note, is the practice of Righteousnesse.

Now Righteousnesse, or Iustice, is two-fold: the Iustice of the Gospell, and the Iustice of the Law.

Euangelicall Iustice is that, which the Gospell reueales, and not the Law; to witte, the obedience of Christ in his sufferings, and fulfilling of the Law, imputed to them that beleue for their iustification; and this is not here meant.

Legall Iustice is that, which the Law reuealeth, and withall requireth. And it is either Vniuersall, or Particular.

Vniuersall Iustice, is the practice of all vertues: or that, whereby a man obserues all the commandements of the Law. Of this *Paul* speaketh, *Rom.* 10. 5. in which place, he opposeth it to the righteousness which is by Faith. And *Zachary* and *Elizabeth* are said to be *iust before God*, *Luk.* 1. 6. namely, by this vniuersall

vnuerfall Iustice; because they walked in all the commandments, and ordinances of the Lord, in deauouring in all things to please him.

Particular Iustice is that, whereby wee giue to euery man his right, or due: and of this, *Dauid* here speaketh. The reason is, because if it were not so, then this second marke should comprehend vnder it all the rest; and so there would be no good distinction of these properties, one from the other.

Particular Iustice, is two-fold; in *distribution*, or in *exchange*, and *contract*. Iustice in distribution is that, which keeps a proportion in giuing to euery man that honour, dignity, reuerence, reward, or punishment, that is due vnto him.

Of this, there are mooued principally two Questions.

I. Question.

What is that iudgement, which men are to giue, and hold, one to and of another?

Ans. Iudgement is of two sorts: publike, and priuate.

Publike, which is giuen and administred by a publike person, in a publike place. Such is the iudgement of the Magistrate, when he acquitteth or condemneth men, as their deserts are, to temporall punishment. Of which we may reade, *2 Chron.* 19. 6. *Psal.* 58. 1. Such also is the iudgement of the Prophet, or Minister, whereby he doth openly pronounce to men, that beleeeue and repent, that their sinnes are remitted, or retained, *1 Cor.* 14. 24. or that, whereby he deliuereth obstinate sinners vp vnto *Satan*, by the censure of Excommunication, or Suspension, *1 Cor.* 5. 3, 4, 5.

Priuate Iudgement is that, whereby one man giues iudgement priuately on another. And touching it, we are to consider two points. First, of what things iudgement must be giuen. Secondly, how we are to giue iudgement.

For the first; we must giue iudgement of three sorts of things; of mens facts, of their doctrines, and of their persons. Touching facts; the Apostle *Paul* would not haue vs to haue fellowship
with

with the vnfruitfull workes of darknesse, Eph. 5. 11. but rather to re-prooue them, because they are subiect to our iudgement: and being reproofed by vs, they are iudged of vs. And our Sauour doth therefore command vs, when our brother trespasseth against vs, *to goe and reprove him*, because his actions are liable to our censure.

Secondly, the doctrines of men are to be iudged by vs. *Trie the Spirits, whether they are of God, or no, 1 Ioh. 4. 1. The spirituall man iudgeth all things*, that is, all doctrines, *2 Cor. 2. 15.* And our Sauour saith, *You shall know them by their fruits*; that is, partly by their doctrine, and partly by their liues, being iudged according to the rule of Gods Word, *Mat. 7. 20.*

Thirdly, we may iudge of the persons of men. Now men are of two sorts; either in the Church, or out of the Church. The members of the Church must bee iudged by the iudgement of charity, not of infallibility. They that are out of the Church, we must suspend our iudgements concerning them, and leaue it to God. For, *what haue I to doe* (saith the Apostle) *to iudge those that are without?* *1 Cor. 5. 12.* We may try and examine the person: but wee must reserue the iudgement of condemnation to God alone.

The second point is; How we are to iudge one of another.

Ans. The right maner of iudging according to the Word of God, I will lay downe in fixe Rules.

The first is; If we know any good thing by any man, whether vertue, or action, we are willingly to speake of it, to commend it, and glorifie Gods name in it, and for it. Thus *Paul* affirmeth, that the Churches of Iudæa, when they heard the word which he preached, *glorified God for him, Gal. 1. 23.*

The second Rule; if wee know any euill, sinne, vice, or offence by any man, there is a time when wee may, and a time when wee may not speake of it, and that with good conscience. For the better keeping of this Rule, foure cautions are to bee remembered.

First, hee that will giue sentence of another man, must in the first place, purge and reforme himselfe. To this purpose, Christ commandeth, *first to plucke the beame out of our owne eye, and then shall we see clearly to cast out the mote out of our brothers eye, Mat. 7. 5.* And hee that will not doe this; in iudging another, he condemneth himselfe, *Rom. 2. 1.*

Secondly,

Secondly, we must be rightly and truly informed in the matter before we giue iudgement. This was Gods owne practice, which came downe to see, whether the sinne of Sodom was answerable to the cry, *Gen. 18. 21.*

Thirdly, our loue and charity must order and direct both our speech and our iudgement of others, that we speake not of them without deliberation: For he that vpon hatred reports the euill he knoweth by another, is a back-biter. When *Doeg* the Edomite came and shewed *Saul*, that *David* was gone to the house of *Abimelech*, he told no more then the truth; and yet, because it proceeded from an euill mind, therefore *David* accuseth him of hatred, back-biting, slandering, and vnrighteousnesse, *Psalms 52. 1, 2.*

Fourthly, he that speakes the euill he knowes by his neighbour, must haue the testimony of his owne conscience, to assure him that he hath a calling to doe it.

Now a man is called by God, in three cases: First, when he is commanded by the Magistrate to testify what he knoweth: Secondly, when an euill that is in his neighbour, is to bee redressed by admonition: Thirdly, when an euill is to be preuented, that it spread not abroad to the infection of others.

These Caueats obserued, we may speake the euill wee know by others, truly, and with an vpriight conscience. But if they cannot be concealed, rather then a man should blaze abroad the faults of others, whereunto he is priuy, he ought to be silent; remembering alwaies the saying of *Salomon*, that it is the glory of a man, to passe by an infirmity, and not to take notice thereof, but by loue to couer a multitude of sinnes, *Prou. 10. 11.*

The third Rule. When a mans speech or action is doubtful, and may bee taken either well or ill, we must alwaies interpret it in the better part. When Christ was brought before *Caiphas* the high Priest, there came two witnesses against him, who affirmed something of him, which he had spoken: but because they changed and misconstrued his words, turning them to a wrong sense, therefore they are called by the Holy Ghost, to their perpetuall shame and reproch, *False witnesses, Mat. 26. 60.* Again, the Apostle saith, that *Loue thinkes no euill, 1 Cor. 13. 5.* therefore loue takes euery speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbour,
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we must suspend our iudgement of them. The reason is, because loue alwayes hopes the best, and thinkes no euill, *1 Cor. 13. 5.* And our Sauours rule is, *If thy brother trespasse against thee, first reprove him priuately, betweene thee and him, and goe no further, if that will preuaile, Matth. 27. 15.*

The fift Rule. *Against an Elder, receiue not an accusation vnder two or three witnesses, 1 Tim. 5. 19.* By an Elder, vnderstand Ministers, Ciuill Gouvernours, and all Superiors. And if we must not receiue, then much lesse may we frame an accusation against them. This may be a Lesson for all inferiors to learne, who take liberty to themselues, to speake what euill they please of their Gouvernours.

The sixt Rule is, concerning Ministers. The Spirit of the Prophets is subiect to the Prophets, and not to priuate persons, *1 Cor. 14. 32.* Indeepe priuate persons haue power to examine and trie their Doctrines, and Ministry; but they must goe no further: for they haue no power to giue iudgement, eyther of their Ministers Doctrines, or persons. The Doctrines and manners of Teachers, are subiect to the censure of Prophets onely. For example: A priuate man sayes, that he may excommunicate at his pleasure those that sinne, if he proceed according to the three degrees mentioned, *Matth. 18.* But this is in him a fault: for he must not iudge in this case, at his owne pleasure; but his iudgement must follow the iudgement of the Church: and when the Church hath giuen censure, then may the priuate man proceed to censure, and not before. So saith our Sauour Christ, *Matth. 18. 17.* *If hee heare not the Church, after the Church hath iudged him, let him be vnto you as a Heathen and a Publicane.*

Here if the Question be made, How a man may with good Conscience giue iudgement of his owne selfe?

I answer; By obseruing two Rules. First, a man must alwaies in the presence of God iudge himselfe, in regard of his sinnes, both of heart and life, *1 Cor. 11. 31.* *If we would iudge our selues, we should not be iudged.* And this iudgement of a mans selfe, must not be partiall, but sharpe and seuer, with true humiliation and lowlinesse of heart; for this is the true ground of all charitable iudgement of others. Secondly, before men a man must suppress his iudgement of himselfe, and be silent; no man is bound eyther to prayse or dispraise, to excuse or accuse and condemne himselfe

himselfe before others. And grace must teach him thus much, not vainely to commend or boast of his owne gifts and actions, but rather to bury them in silence, and referre them to the iudgement of others.

Now, to conclude this point: The Doctrine deliuered, is most necessary for these times. For the fashon of most men is, to giue rash and sinister iudgement of others; but themselues they will commend, and that highly. If any thing be euill said or done, all men must haue notice of it: If a thing be doubtfull, it is alway construed in the worser part: If a thing be done of weaknesse and infirmity, we aggravate it, and make it a double sinne. We are curious in searching and inquiring into the liues of others, that we may haue something to carpe & find fault with. But let this be remembred, that as we iudge, so we shall be iudged: first, of God, by condemnation; and then, by hard and vnequall iudgement from others. Againe, what is it that makes men to be open-mouthed, in declaring and censuring our faults, but this; that we open our mouthes to the disgrace and defamati-
on of others? Wherefore, if we would haue other men to iudge of vs and our actions in loue, wee must also make conscience, to giue charitable iudgement of them.

I I. Question.

How one man should honour another?

Ans. That we may rightly honour men, we must first know the causes, for which men are to be honoured. And that the causes of honour may be conceiued, I will lay downe this ground: *Honour is in the first place, principally and properly to be giuen vnto God,* 1 Tim. 1. 17. *To God onely wise, be honour and glory.* The reason hereof is rendered in the Lords Prayer; because his is *Kingdome, Power, and Glory.* Againe, God is goodnesse it selfe; his goodnesse and his essence are one and the same: therefore Honour is due to him in the first place. Now, euery creature, as it commeth neere vnto God, so it is honourable; and the more honourable, by how much neerer it commeth vnto him. But man especially, by how much neerer he commeth to God in diuine things, by so much more is he to be honoured, in respect
of

of other creatures. From this Ground doe follow these Conclusions :

First, That man is first of all to be honored, for vertues sake, because therein principally stands the intermall Image of God, *Rom. 2. 10. To every man that doth good, shall be honour, glory, and peace; to the Jew first, &c.* Now whereas the Question might be, Who is the Jew, to whom this honor must be yeilded? *Paul* answers, *vers. 29.* that he is not a Jew, which is one outward; but he is a Jew, who is one within. And the circumcision is of the heart. And *Salomon* saith, that *Honour is unseemely for a fool*, *Prov. 26. 1.* And the Holy Ghost to the Hebrewes saith, that *by Faith our Elders were well reported of*. The Heathen man, *Marcellus Marcellus*, a Romane, dedicated a Temple to the Goddesse of Honour; and the way to that Temple, was by the House of Vertue.

The second Conclusion is, That man is to be honoured, not onely for vertue, but also for Diuine representations of other good things: in a word, because one man before another, beareth the Image of some thing that is in God. As first, of his *Maiesty*. Thus the King is honoured, because in his *Maiestie* and State hee carrieth a resemblance of the power and glory of God: so as that which is said of God, may be also spoken of him. Hence it was, that *Daniel* said to *Nebuchadnezzar*: *O King, thou art a King of Kings: and why? for the God of Heauen hath given thee Kingdome, Power, Strength, and Glory, Dan. 2. 37.* Secondly, of his *Dominion*. Thus the husband is to be honoured of the wife, because he beareth before the woman the Image of the glory of God, yea, of his Prouidence, Wisedome, Lordship, and Gouernment, *1 Cor. 11. 7.* Thirdly, of his *Paternitie*. And so the Father is honored of the Sonne, because he beares in his person the Image of Gods Paternity, or Father-hood. Fourthly, of his *Eternity*. And hence it is, that honour is giuen to the aged before the young man, because hee beareth the Image thereof. Thus we see, that Diuine representations doe imprint a kind of excellency in some persons, and consequently, doe bring forth honour.

The third Conclusion is, That men are to be honoured, euen for the verrues of others. Thus the sonnes of Princes are called by the honourable name of Princes; the children of Nobles are esteemed by birth Noble. Thus Dignities doe runne in

in descent, and the posterity is honored in the name of the ancestors, but principally for the vertues of the ancestours.

The fourth Conclusion is, Men are to be honoured for their Riches, I meane, not for riches simply, but for the right vse of riches; namely, as they are made instruments, to vphold and maintaine vertue.

If it be said, that to honor rich men, is to haue the Faith of the Lord Iesus Christ in respect of persons, *Iam. 2. 1.* I answer: In that place, we are not forbidden to honor rich men: but the Apostles meaning is, to prooue a fault of another kind, when men preferre riches before piety; when rich men are honoured being vngodly, and when godly poore men are despised and reiected, because they are poore.

Now hauing premised the Ground, we come to giue Answer to the Question before propounded. A man therefore is to honour euery one in his place, whether he be his superior, equall, or inferiour. Yea, there is a kind of honour to be performed to a mans owne selfe. The truth of this answer we shall see in the particulars that follow.

Sect. 1.

Touching the honouring of Superiours, these Rules are to be obserued:

First: All Superiors must haue reuerence done vnto them, whether they be Superiors in age, in gifts, in authority, or howsoeuer, and that because they are Superiours.

The actions of Reuerence due to all superiours, are principally fixe. The first is, to rise vp before the superiour. *Leuit. 19. 32.* *Thou shalt rise vp before the hoare head, and honour the person of the old man.* The second, when they are comming toward vs, to goe and meete them. Thus when *Abraham* saw the three Angels comming toward him, he ran to meet them from the tent doore, *Gen. 28. 2.* And King *Salomon*, when his mother *Bathsheba* came towards him, to speake vnto him for *Adoniah*, the text saith, *hee rose vp to meet her, 1 King. 2. 19.* The third, to bow the knee before the Superior. Thus we reade in the Gospell, that a certaine man comming to Christ, as he was going on the way, kneeled vnto him, *Mark. 10. 17.* Thus *Abraham* ran to mee the three An-

gels, and bowed himselfe to the ground, *Gen. 28. 2.* And the same *Abraham* elsewhere bowed himselfe before the people of the Land of the Hittites, *Gen. 23. 7.* The fourth, to giue them the first and highest seat, or place. This our Saniour Christ meaneth in the Parable, wherein he willet those who are inuited to a Banquet, to yeld the chiefe place to them that are more honourable then themselues, *Luk. 14. 7.* And it is set downe as a commendation of *Iosephs* brethren, that they sate before him in order, the eldest according to his age, and the yongest according to his youth, *Gen. 43. 33.* Here we must remember, that though in common practice among men, the right hand is a note of superiority, yet in Scripture the practice is contrary. For in the Article of our Creed, *Sitting at the right hand*, signifieth the inferiority of the Mediator, in respect of the Father; though it be a token of his superiority, in regard of the Church. And so must the place be vnderstood (*1 King. 2. 19.* where it is said, that *Barshbeba* sate at the right hand of *Salomon*) namely, that it was an argument of superiority, whereunto he preferred her before the people; but it shewed her inferiority, in regard of *Salomon* himselfe. And this custome is frequent, both in the Scriptures, and in humane Writers. The fift, to giue liberty of speaking in the first place. This was the practice of *Elihu*, one of the friends of *Iob*; who being the yongest in yeeres, dared not to shew his opinion, till *Iob* and others, who were his ancients, had spoken: But when they had left off their talke, then he is said to haue answered in his turne, *Iob 32. 6, 7, 17.* The sixt, to giue the titles of reuerence to al superiors. *Sara*, according to this rule, called *Abraham* Lord, *1 Pet. 3. 9.* The man in the Gospel, comming to learne somthing of Christ, calls him by this Name, *Good master, Mar. 10. 17.* And *Anna* rebuked by *Ely*, answered him with reuerence, and said, *Nay, my Lord, 1 Sam. 1. 15.*

The second Rule touching honour due to superiours, is more speciall, touching Superiours in authority; namely, that they also must be honoured: And this honour shewes it selfe in foure things.

The first is, *speciall reuerence*: which stands in the performance of two duties. The former is, to stand when our Superiours doe sit. For thus *Abraham*, after he had receiued the Angels into his Tent, and prepared meat for them, serued himselfe, by them vnder the Tree, giuing attendance while they did eate, *Gen.*

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Gen. 18.8. In like manner, when *Moses* sat in iudgement, the people are said to haue stood about him, from morning, vntill euening, *Exod.* 18. 13. The latter is not to speake, but by leaue. A duty alwaies to be obserued, but specially in the courts of Magistrates. Example whereof we haue in *Paul*, who being called before *Felix* the Gouvernour, did not speake a word, vntill the Gouvernour had beckened vnto him, and gaue him leaue, *Act.* 24.10.

The second thing is, *subiection*; which is nothing else but an inferiority whereby we doe (as it were) suspend our wils and reasons, and withall cause them to depend (in things lawfull and honest) vpon the will of the superiour. This subiection is yeelded to the authority of the superiour, and is larger then obedience.

The third is, *obedience*, whereby we keepe and performe the expresse commandement of our superiour, in all things lawfull and honest. It standeth in sundry particulars: as First, it must be in the Lord, and as to the Lord himselfe. *Whatsoever ye doe* (saith the Apostle) *doe it heartily, as to the Lord, and not vnto men,* *Col.* 3.23. Again, obedience must be performed euen to superiours that are euill. Thus *Peter* exhorts seruants to bee subiect to their Masters, in all feare, not onely to the good and courteous, but also to the froward, *1 Pet.* 2.18. Thirdly, it must be done to Rulers, in whom we see weakenesse. For their infirmities ought not to hinder or stoppe our duty of obedience, considering that the commandement of honouring the father and mother is generall without exception. Fourthly, it is to be performed to them that are Deputies to Rulers, yea which are Deputies of Deputies. *Submit your selues* (saith *Peter*) *vnto all manner ordinance of man, for the Lords sake: whether it bee vnto the King, as vnto the superiour, or vnto gouerners, as vnto them who are sent of him, &c.* *1 Pet.* 2.13, 14. Fifthly, though punishment be wrongfully and most vniustly imposed by Rulers, yet it must be borne without resistance, till we can haue our remedy. *For this is thankworthy, if a man for conscience toward God, indure griefe, suffering wrongfully,* *1 Pet.* 2.19. The practice of this we may see in *Hagar*, the handmaid of *Sara*; who is commanded by the Angel, to returne againe to her dame, and humble her selfe vnder her hands, though she had dealt very roughly with her, *Gen.* 16.9.

The fourth thing due to superiors in authority, is, *Thanksgiving*, in praising God for their paines, authority and gifts principally. Thus *Paul* exhorts, that *prayers, intercessions, and thanksgiving, be made for Kings, and all that be authority, 1 Tim. 2.1.* The reason is, because being ouer vs in authority, we haue the benefit of their gifts and authority, *Gen. 45. 9.*

Sect. 2.

In the second place commeth to be considered, our honour due vnto our equals. Considering which, there be two Rules.

I. Rule. Equals must esteeme better of others, then of themselves. Thus *Paul* exhorts all men, in meekenesse of mind, without contention or vaine-glory, to esteeme others better then themselves, *Phil. 2. 3.*

II. Rule. Equals, in giuing honor, must go one before another, *Rom. 12. 10.* where the Apostle saith not, *in taking honor*; because the duty by him prescribed, concerns not all persons, but those alone who are of alike or equall condition.

Sect. 3.

A third sort, to whom honour is to be yeilded, are Inferiours. And the honour due vnto them is, without all contempt, in meeknes of Spirit, to respect them as brethren. This duty the Lord commands expressly to the King; *That his heart be not lifted up aboue his brethren, Deut. 17. 20.* The same was the practice of *Iob*, who saith of himselfe, that he *did not contemne the iudgement of his seruant, or of his maid, when they did contend with him, Iob 31. 13.* *Naaman* the Syrian thought it no disgrace, to be aduised and ordered by the counsell of his seruants, *2 King 5. 13.* And true it is, that all superiors ought to keep their state and place; yet so, as they haue respect also to such as are inferiour to them, without scorne or contempt.

Sect. 4.

Lastly, there is a kind of honour to be performed to a mans owne

owne selfe: which duty the Apostle exhorteth vnto, *Phil. 4. 8.* where he saith *If there be any vertue, if there be any praise, thinke on these things.* By which he would teach vs, not onely to tender the honour of our superiours, equals, and inferiours, but euen of our selues, in seeking after vertue, and praise that followeth after it.

But how should a man in righteous manner honour himselfe?

Ans. By obseruing two Rules.

I. Rule. We must preferue our selues in body and soule; specially, we must keep the body, that it be not made an instrument of sinne. For when we do vse our bodies as instruments of vncleanesse, then do we bring a shame vpon them. And it is the will of God, *that every man should know how to possesse his vessell in holiness and honour, 1 Thess. 4. 4, 5.* And that which is said of the body, is to be vnderstood of the hand, the heart, the tongue, and all the parts and members thereof.

II. Rule. If we would truly honour our selues, we must honour God in all our waies. For God will honour them who honour him, *1 Sam. 2. 30.* Now to honour God, is to honour him according to his will and word, in the duties of good Conscience and good life. On the contrary, they that dishonour God, God will dishonour them befor all the World. And this must teach vs, euen to dedicate our selues to God and his providence, in the whole course of our callings, whether in the Church or Common-wealth.

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